IBN SA'D'S

KITAB AL-TABAQAT AL-KABIR

Volume II
Parts I & II

English Translation

by

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assisted by

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NOTE ON TRANSLITERATION

ا = a		ص = ṣ	
آو = aw		ض = ḍ	
اى = ay		ط = ṭ	
ب = b		ظ = ẓ	
ت = t		ع = ‘	
ث = th		غ = gh	
ج = j		ف = f	
ح = ḥ		ق = q	
خ = kh		ك = k	
د = d		ل = l	
ذ = dh		م = m	
ر = r		ن = n	
ز = z		و = ū w; aw	
س = s		ه = h	
ش = sh		ى = ī; y; ay	

ء = ’

Long vowels : ā, ī, ū

Kitab al-Tabaqat al-Kabir

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Preface

With the publication of this volume we come to the end of the first portion of the book which contains an account of the life and activities of the Prophet, may Allāh bless him. This section is important because Ibn Sa'd has tried to collect *ḥadīthes* pertaining to various aspects of the life and work of the Prophet. Some of them are those which have been rejected by the *Muḥaddithīn* as weak and have to be utilized with great care in the course of our study of the *Sīrah*. Ibn Sa'd makes no comments on the authenticity or otherwise of a *ḥadīth*, but as he has mentioned complete chains of narrators it is not difficult to judge its value and importance as a source of authentic information.

Karachi, 1972 S. MOINUL HAQ

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CHAPTER

[illegible]

ACCOUNT OF THE NUMBER OF THE GHAZWAHS AND SARIYYAHS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, THEIR NAMES WITH THEIR DATES, THE BEASTS OF BURDEN[1] *AND PREPARATIONS RELATING TO EACH GHAZWAH AND SARIYYAH*

Muḥammad Ibn 'Umar Ibn Wāqid al-Aslamī informed us: 'Umar Ibn 'Uthmān Ibn 'Abd al-Raḥmān Ibn Sa'īd Ibn Yarbū' al-Makhzūmī, Mūsā Ibn Muḥammad Ibn Ibrāhīm Ibn al-Ḥārith al-Taymī, Muḥammad Ibn 'Abd Allāh Ibn Muslim the son of al-Zuhrī's brother, Mūsā Ibn Ya'qūb Ibn 'Abd Allāh Ibn Wahb Ibn Rabī'ah Ibn al-Aswad, 'Abd Allāh Ibn Ja'far Ibn 'Abd al-Raḥmān Ibn al-Miswar Ibn Makhramah al-Zuhrī, Yaḥyā Ibn 'Abd Allāh Ibn Abī Qatādah al-Anṣārī, Rabī'ah Ibn 'Uthmān Ibn 'Abd Allāh Ibn al-Hudayr al-Taymī; and Ibrāhīm Ibn Ismā'īl Ibn Abī Ḥabībah al-Ashhalī, 'Abd al-Ḥamīd Ibn Ja'far al-Ḥakamī, 'Abd al-Raḥmān Ibn Abī al-Zinād, and Muḥammad Ibn Ṣāliḥ al-Tammār informed us: (second chain) Muḥammad Ibn Sa'd said: Ruwaym Ibn Yazīd al-Muqrī informed me, saying: Hārūn Ibn Abī 'Īsā informed us on the authority of Muḥammad Ibn Isḥāq; (third chain) Ḥusayn Ibn Muḥammad informed me (Ibn Sa'd) on the authority of Abū Ma'shar; (fourth chain) Ismā'īl Ibn 'Abd Allāh Ibn Abī Uways al-Madanī informed us (Ibn Sa'd) on the authority of Ismā'īl Ibn

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1 In Beirut edition of 1957, جمل (camels) instead of حمل (beasts of burden).

2 It may be mentioned that *ghazwah* indicates the campaign which was led by the Prophet himself. Other campaigns were known as *surāya* (sing. *sariyyah*).

3 Zam'ah in *Tahdhīb*, Vol. 10, p. 378.

Ibrāhīm Ibn 'Uqbah, he on the authority of his uncle Mūsā Ibn 'Uqbah; their narrations are intermingled; they said: The number of the *ghazwahs* of the Apostle of Allāh, may Allāh bless him, which he conducted personally, was twenty-seven, and (the number of) the *sariyyahs* which he despatched was forty-seven. In nine *ghazwahs* he took part in (actual) fighting. They were:

(1) al-Badr al-qitāl, (2) Uḥud, (3) al-Muraysi', (4) al-Khandaq, (5) Qurayẓah, (6) Khaybar, (7) the Victory of Makkah, (8) Ḥunayn, [P. 2] and (9) al-Ṭā'if. The consensus of opinion has been on this number.

According to some of their narrations he also fought in the battle of Banu al-Naḍīr, but Allāh had made it specially supererogatory for him. While returning from Khaybar he fought also in the *ghazwah* of Wādi al-Qurā and some of his Companions were slain. He fought also in al-Ghābah.

They said: The Apostle of Allāh, may Allāh bless him arrived at al-Madīnah on Monday, 12 Rabī' al-Awwal (24 Sept. 622 A. C.)[2], having migrated from Makkah. The consensus of opinion is in its favour, but some people relate that he arrived on second Rabī' al-Awwal (14 Sept. 622 A.C.). The Apostle of Allāh, may Allāh bless him, prepared the first flag for Ḥamzah Ibn 'Abd al-Muṭṭalib in the month of Ramaḍān (March-April, 623 A.C.) in the seventh month after the migration of the Apostle of Allāh, may Allāh bless him.[3] It was a white flag which Abū Marthad Kannāz Ibn al-Ḥusayn al-Ghanawī, an ally of Ḥamzah Ibn 'Abd al-Muṭṭalib, bore. The Apostle of Allāh, may Allāh bless him, sent him (Ḥamzah) with thirty *Muhājirs*. Some (narrators) said: Half of them were *Muhājirs* and the other half were *Anṣārs*. But according to the

1 This means Ghazwah al-Badr al-Kubrā in which actual fighting took place in 2 H.

2 According to Mahler's calculation the date of *hijrah* corresponded to 24th September, A. C. 622 while Sir William Muir gives 28 June, A. C. 622. See. *The Life of Muhammad*, (Edinburgh, 1912), p. 168. He has followed M. Causin's calculation.

3 *Cf.* Ṭabarī. (Cairo, 1939), Vol. II, p. 120.

consensus of opinion, all of them were *Muhājirs*. The Apostle of Allāh, may Allāh bless him, did not send any *Anṣāri* on an expedition until they had fought under him at Badr. It was because they had laid down a condition to defend him in their city, and that is the approved version with us. Ḥamzah set out to intercept the caravan of the Quraysh[1] which was coming from Syria and was on its way to Makkah. Abū Jahl Ibn Hishām had a party of 300 persons. They reached Sīf-al-Baḥr i. e. its coast on the side of al-'Īṣ. They confronted each other and arrayed themselves for fighting but Majdī Ibn 'Amr al-Juhnī who was in alliance with both the parties went over from this side to that side and from that side to this (for negotiation) and ultimately prevailed on them, and they did not fight. Then Abū Jahl proceeded with his companions and the caravan to Makkah, and Ḥamzah with his companions returned to al-Madīnah.

SARIYYAH OF 'UBAYDAH IBN AL-ḤĀRITH

Then (occurred) the *sariyyah* of 'Ubaydah Ibn al-Ḥārith Ibn al-Muṭṭalib Ibn 'Abd Manāf towards Baṭn Rābigh in Shawwāl (April-May, 623 A.C.) after the commencement of the eighth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him.[2] He (Prophet) prepared a white flag for him. It was borne by Misṭaḥ Ibn Uthāthah Ibn al-Muṭṭalib Ibn 'Abd Manāf. The Apostle of Allāh, may Allāh bless him, sent him with sixty *Muhājirs* and there was no *Anṣāri* among them. He met Abū Sufyān Ibn Ḥarb, who had two hundred men with him at a spring known as Aḥyā, a part of Baṭn Rābigh, at a distance of ten miles from al-Juḥfah if you go to Qudayd to the left side of the route. They had deviated from the

1 For a detailed discussion of the circumstances under which this expedition was sent, see 'Allāmah Shiblī's *Sīrat al-Nabī* (Nāmi Press), p. 416.
He has clearly explained that the action of the Prophet was in defence.

2 Al-Ṭabarī, p. 120 ; Ibn Hishām, (Cairo, 1955), Vol. I, p. 591.

route to graze their camels. Arrows were thrown, but they did not draw swords, nor fell in a battle array. The exchange of arrows was because Sa'd Ibn [P. 3] Abi Waqqāṣ had thrown an arrow on that day, and it was the first arrow thrown (after the advent of Islām). Then the parties retired to their places of shelter. In the narration of Ibn Isḥāq, the leader of the people has been mentioned as 'Ikrimah Ibn Abī Jahl.

SARIYYAH OF SA'D IBN ABĪ WAQQĀṢ[1]

Then occurred the *sariyyah* of Sa'd Ibn Abi Waqqāṣ towards al-Kharrār, in Dhu al-Qa'dah (May-June, 623 A. C.), after the commencement of the ninth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him. A white flag was prepared for him. Al-Miqdād Ibn 'Amr al-Bahrāni bore it. He (Prophet[P]) sent him with twenty *Muhājirs* to intercept the caravan of the Quraysh, which was to pass by that route. He had enjoined on them not to go beyond al-Kharrār. Al-Kharrār were the wells to the left of al-Maḥajjah adjoining Khumm on the route from al-Juḥfah to Makkah. Sa'd said : We used to conceal ourselves in the day and travelled by night; we had (travelled) till the fifth morning only to discover that the caravan had passed the evening before. We returned to al-Madīnah.

GHAZWAH OF AL-ABWĀ[2]

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, at al-Abwā in Ṣafar (August 623 A. C.) after the com-

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1 Ibn Hishām, Vol. I, p. 600.

2 See Ibn Hisham, Vol. I, p. 591 under *Ghazwah* Waddān ; Also see Al-Ṭabari, p. 123.

mencement of the twelfth month from his *hijrah*. The standard-bearer was Hamzah Ibn 'Abd al-Muttalib and the flag was white. He appointed Sa'd Ibn 'Ubādah to administer al-Madīnah ; he emerged with *Muhājirs*, there being no *Anṣāri* among them, till they reached al-Abwā to intercept the caravan of the Quraysh, but there was no clash. This is also known as the *ghazwah* of Waddān ; it bears the name of both the places. He arrived at a place between them and they are six miles apart. It was the first *ghazwah* led by him in person.

In this *ghazwah*, he sent Makhshi Ibn 'Amr al-Ḍamri who was their chief in his time, on (the condition) that he (Prophet) would not wage war against Banū Ḍamrah, nor they against him, they would not mobilize forces against him and that they would not assist his enemies. He wrote a document for the two parties. The Ḍamrah are a branch of Banū Kinānah. Then the Apostle of Allah, may Allāh bless him, returned to al-Madīnah after an absence of fifteen nights.

Ismā'īl Ibn 'Abd Allāh Ibn Abī Uways informed us, Kathīr Ibn 'Abd Allāh al-Muzanī informed us on the authority of his father, he on the authority of his (Kathīr's) grandfather ; he said : We waged war under the Apostle of Allāh, may Allāh bless him, and the first *ghazwah* was of al-Abwā.

GHAZWAH OF BUWĀṬ[1]

Then (occurred) the *ghazwah* of the Apostle of Allāh at Buwāṭ in the month of Rabī' al-Awwal (September, 623 A.C.), after the commencement of the thirteenth month [P. 4] from his *hijrah*. The standard bearer was Sa'd Ibn Abī Waqqāṣ and the flag was of white colour. He left behind Sa'd Ibn 'Ubādah as his vicegerent at al-Madīnah, and emerged with two hundred of his Companions to intercept the caravan of the Quraysh. Umayyah Ibn Khalaf al-Jumaḥī

1 Ibn Hishām, Vol. I, p. 598.

had a party of one hundred men of the Quraysh, and two thousand five hundred camels. He (Prophet) reached Buwāṭ which is one of the mountains of Juhaynah, in the territory of Raḍwā near to Dhu Khushub which lies on the route to Syria. There is a distance of about four *burd*[1] between Buwāṭ and al-Madīnah. The Apostle of Allāh, may Allāh bless him, did not have to fight and so he returned to al-Madīnah.

GHAZWAH IN SEARCH OF KURZ IBN JĀBIR AL-FIHRĪ

Then (occurred) the *ghazwah* in search of Kurz Ibn Jābir al-Fihrī in the month of Rabī' al-Awwal (September, 623 A. C.) after the commencement of the thirteenth month from his *hijrah*. The standard-bearer was 'Alī Ibn Abī Ṭālib and the flag was white. He left behind Zayd Ibn Ḥārithah as his vicegerent at al-Madīnah. Kurz Ibn Jābir had raided (*sarḥ*) the pasture land of al-Madīnah and carried away some animals. He used to graze his animals at al-Jammā. The word *sarḥ* means a place where they grazed their goats. Al-Jammā is a mountain in the vicinity of al-'Aqīq towards al-Juruf. The distance between it (al-Jammā) and al-Madīnah is three miles. The Apostle of Allāh, may Allāh bless him, set out in his (Kūrz's) search till he reached a valley known as Safawān in the vicinity of Badr which Kurz Ibn Jābir had crossed. The Apostle of Allāh, may Allāh bless him, did not find (*Yalhaqahu*) him so he returned to al-Madīnah.

GHAZWAH OF DHU AL-'USHAYRAH.[3]

Then (occured) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against Dhu al-'Ushayrah in Jumāda al-Ākhirah

1 *Burd*: a distance of nearly twelve miles.

2 Ibn Hishām, Vol. I, p. 601 under *Ghazwah* Safawān.

3 Ibn Hishām, Vol. I, p. 598.

(December, 623 A. C.), after the commencement of the sixteenth month from his *hijrah*. His standard-bearer was Ḥamzah Ibn 'Abd al-Muṭṭalib and the flag was white. He appointed Abū Salamah Ibn 'Abd al-Asad al-Makhzūmī as his vicegerent at al-Madīnah. He emerged with one hundred and fifty, and it has also been said with two hundred *Muhājirs* from among those who had offered themselves as volunteers but he did not force any one to go along with him. They set out with thirty camels on which they rode by turns. He had set out to intercept the caravan of the Quraysh, which was proceeding to Syria. The news of its departure from Makkah with the wealth of the Quraysh had reached him. He arrived at Dhu al-'Ushayrah which belongs to Banū Mudlij in the territory of Yanbū', the distance between Yanbū' and al-Madīnah is nine *burūds*. He found that the caravan, to intercept which he had set out, had passed a few days earlier. It was the same caravan to intercept which, while returning from Syria, in its previous trip he had set out; but it had passed, travelling along the coast of the sea. The news of the movement of the Prophet had reached the Quraysh and they set out to protect it. They came into clash with the Apostle of Allāh, may Allāh bless him, at Badr. There was heavy fighting and those of them were slain who were slain. At Dhu al-'Ushayrah the Apostle of Allāh, may Allāh bless him, assigned the *kunyah* of Abū Turāb to 'Alī, and that was because he noticed him sleeping rolling in dust. He said: Sit down Abū Turāb (father of dust). He ('Alī) sat down. In this *ghazwah* he concluded peace with the Banū Mudlij and their allies Banū Ḍamrah. Then he returned to al-Madīnah, and there was no fighting.

SARIYYAH OF 'ABD ALLĀH IBN JAḤSH AL-ASADĪ.[1]

Then (occurred) the *sariyyah* of 'Abd Allāh Ibn Jaḥsh al-Asadī against Nakhlah in Rajab (January, 624 A.C.) after the commence-

1 Ibn Hishām, Vol. I, p. 601.

ment of the seventeenth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him. He sent him with twelve *Muhājirs*, every two of them riding a camel alternately, towards Baṭn Nakhlah, a garden of Banū 'Āmir adjoining Makkah. He ordered him to watch the caravan of the Quraysh, which had arrived there. The men of the caravan feared them and found them to be strangers 'Ukkāshah Ibn Miḥṣan al-Asadī shaved his head, and it was shaved by 'Āmir Ibn Rabi'āh, to satisfy the people. They became satisfied and said: They are the performers of '*Umrah*[1], and so you need not fear. They let their animals for grazing and prepared food. They were in doubt if it was the day of the forbidden[2] month or not. Then they became bold, and there was fighting. Wāqid Ibn 'Abd Allāh al-Tamimi came forward to meet the Muslims. 'Amr Ibn al-Ḥaḍrami shot an arrow and killed him. The Muslims attacked them and captured 'Uthmān Ibn 'Abd Allāh Ibn al-Mughīrah and al-Ḥakam Ibn Kaysān. Nawfal Ibn 'Abd Allāh Ibn al-Mughīrah escaped and took with him the caravan which had brought wine, leather and raisin from al-Ṭā'if. They (Muslims) brought all of it before the Apostle of Allāh, may Allāh bless him. He kept it safe and imprisoned the captives. The person who kept al-Ḥakam Ibn Kaysān as prisoner was al-Miqdād Ibn 'Amr. The Apostle of Allāh, may Allāh bless him, invited him to embrace Islām, which he accepted. He was slain as a martyr at the Bīr Ma'ūnah.

In this *sariyyah* Sa'd Ibn Abi Waqqāṣ was co-rider with 'Utbah Ibn Ghazwān on a camel of 'Utbah. The camel got strayed and went to Baḥrān, the territory of Ma'dān of Banū Sulaym. There they stayed for two days in his ('Abd Allāh) search. As their companions had proceeded to Nakhlah, Sa'd and 'Utbah did not participate in it. They arrived at al-Madīnah a few days after them (their companions). It is said that when 'Abd Allāh Ibn Jaḥsh returned from Nakhlah, he paid one fifth of what he had

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1 '*Umrah* is the performance of pilgrimage of the Ka'bah out of the season of *ḥajj*.

2 There were four months during which fighting was forbidden.

got in booty and divided the rest of it among his companions. This was the first (one-fifth) allotted in Islām.

It is said that the Apostle of Allāh, may Allāh bless him, put off (the distribution of) the booty of Nakhlah until his return from Badr. Then he divided it with the booty of Badr and gave all the people their due. In this *sariyyah*, 'Abd Allāh Ibn Jaḥsh was given the appellation of *Amīr al-Mūminīn* (the chief of the faithful).

[P. 6] *GHAZWAH* OF BADR

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, at Badr (with) blood-shed, and it is called Badr al-Kubrā. They said: The Apostle of Allāh, may Allāh bless him, calculated the time of the return of the caravan from Syria whither it had gone. He wanted to (intercept it). He reached Dhu al-'Ushayrah and sent Ṭalḥah Ibn 'Ubayd Allāh al-Taymī and Sa'īd Ibn Zayd Ibn 'Amr Ibn Nufayl to obtain information about the caravan. They reached al-Tajbār, in the territory of al-Ḥawra, and stayed with Kashd al-Juhanī. He offered them hospitality but concealed from them (the news) till the caravan had passed. Then they came out, and Kashd accompanied them as a guard; he brought them to Dhu al-Marwah. The caravan had hurriedly passed by the sea-coast. They (the caravan) had travelled night and day for fear of being pursued. Ṭalḥah and Sa'īd came to al-Madīnah to inform the Apostle of Allāh, may Allāh bless him, about the caravan, but they learnt that he (Prophet) had already left and had appealed to the Muslims to accompany him. He had said: This is the caravan of the Quraysh possessing wealth; it is likely that Allāh may give it to you as booty. Thereupon he hastened towards it; many people delayed.

Those who remained behind were not blamed because they had not set out for an encounter. They had come out for the

caravan. The Apostle of Allāh, may Allāh bless him, had emerged from al-Madīnah on Saturday, the twelfth of Ramaḍān (11th March, 624 A. C.) after the commencement of the nineteenth month from his *hijrah*. It was ten days after Ṭalḥah Ibn 'Ubayd Allāh and Sa'īd Ibn Zayd had been sent. In this *ghazwah*, those of the *Muhājirs* emergred with him who emerged and the *Anṣārs* also accompanied him. None of the *Anṣārs* had accompanied him prior to this. The Apostle of Allāh, may Allāh bless him, encamped his army at the well of Abū 'Inabah which was at a distance of one mile from al-Madīnah. Here his Companions presented themselves before him, and he ordered those who were young to go back. He set out with three hundred and five men out of whom seventy-four were *Muhājirs* and the rest were *Anṣārs*, eight persons remained behind for some reasons. The Apostle of Allāh may, Allāh bless him, gave them their shares and rewards (in booty). Three of them were *Muhājirs* ; (1) 'Uthmān Ibn 'Affān whom the Apostle of Allāh, may Allāh bless him, had left behind (to look after) his wife Ruqayyah, the daughter of the Apostle of Allāh, may Allāh bless him, as she was ailing; he stayed there till she passed away. (The other two were) (2) Ṭalḥah Ibn 'Ubayd Allāh and (3) Sa'īd Ibn Zayd. He had sent the latter to bring information about the caravan. There were five *Anṣārs* viz (1) Abū Lubābah Ibn 'Abd al-Mundhir whom he had appointed his vicegerent at al-Madīnah, (2) 'Āṣim Ibn 'Adī al-'Ajlānī whom he had appointed his vicegerent over the people of al-'Āliyah, (3) al-Ḥārith Ibn Ḥāṭib al-'Amrī whom he had directed to return from al-Rawḥā to Banū 'Amr Ibn 'Awf, because of some information which had reached him, (4) al-Ḥārith Ibn al-Ṣimmah who had become exhausted at al-Rawḥā, and (5) Khawwāt Ibn Jubayr who had also become exhausted there. There are eight persons about whom there is no disagreement of opinion to our knowledge, and all of them deserved recompense. [P. 7] There were seventy camels on which people rode alternately, and there were two horses—one belonging to Miqdād Ibn 'Amr and the other belonging to Marthad Ibn Ābi Marthad al-Ghanawī. The Apostle of Allāh, may Allāh bless him,

sent two spies ahead of himself to collect information about the polytheists. They were Basbas Ibn 'Amr and 'Adī Ibn Abī al-Zaghbā, and they belonged to the Juhaynah and were allies of the *Anṣārs*. They reached the spring of Badr, collected information and returned to the Apostle of Allāh, may Allāh bless him. The polytheists in Syria had learnt that the Apostle of Allāh, may Allāh bless him, was watching their return. On their departure from Syria, they sent Ḍamḍam Ibn 'Amr to inform the Quraysh at Makkah of what they had learnt about (the intention of) the Apostle of Allāh. They had also asked them to come out to defend their caravan. Consequently, the polytheists hurriedly emerged from Makkah, and there were singing girls and trumpets with them. Abū Sufyān Ibn Ḥarb led (*Aqbala*) the caravan. When they (caravan) arrived near al-Madīnah, they got much frightened and they felt the (sting of) delay of Ḍamḍam and their people. He (Abū Sufyān) arrived at Badr and he was afraid of being watched. Consequently he said to Majdī Ibn 'Amr : Did you notice any one of Muḥammad's spies ? By Allāh there was no man or woman among the Quraysh of Makkah possessing half an *ūqiyah*, which he or she had not invested with us. Thereupon Majdī said : By Allāh ! I did not see any one whom I could suspect except two riders who arrived at this place, and he pointed to the resting place of the camels of 'Adī and Basbas. Then Abū Sufyān went there, took dungs of their camels and broke them. Seeing that there were date-stones in them he remarked : This is Yathrib's fodder, and they were the spies of Muḥammad. He exhorted the chiefs of the caravan, and took the coastal route, leaving Badr to the left, and moved fast. The Quraysh were coming from Makkah. Abū Sufyān Ibn Ḥarb sent Qays Ibn Imra al-Qays to convey to them the information that he had saved the caravan, and asked them to return. The Quraysh declined to return but sent back the singing girls from al-Juḥfah. The messenger met Abū Sufyān at al-Haddah, seven miles from 'Usfān, if you travel from Makkah on the route towards the left. The people living there are Banū Ḍamrah and some people of Khuzā'ah. He informed

him of the departure of the Quraysh (from Makkah). Thereupon he said: Woe to the people! this is the action of 'Amr Ibn Hishām i.e., Abū Jahl Ibn Hishām, who had said: By Allāh! we shall not go back unless we have encamped at Badr. Badr was a place where seasonal gatherings of the Arabs were held, and it had a market. The distance between Badr and al-Madīnah was eight *burds* and two miles (ninety-eight miles). The route to Badr on which the Apostle of Allāh, may Allāh bless him, proceeded, passed through al-Rawḥā which lay at four days' journey from al-Madīnah. Then there was a distance of a *barīd* (12 miles) up to al-Munṣarif, then another *barid* to Dhāt-Ajdhāl, then another *barīd* to al-Ma'lāt which is an inundated part of al-Salam, then a *barīd's* distance to al-Uthayl and from there Badr is two miles. The Quraysh had sent Furāt Ibn Ḥayyān al-'Ijlī, who was staying at Makkah at the time of their departure from Makkah, to Abū Sufyān to inform him of their departure. He proceeded by the route other than taken by Abū Sufyān [P. 8]. So he joined the polytheists at al-Juḥfah and accompanied them. He received several wounds in the Battle of Badr and fled away. The Banū Zuhrah retired from al-Juḥfah at the instance of al-Akhnas Ibn Sharīq al-Thaqafi who was their ally and who was obeyed by them. His name was Ubayyi but when he retired with Banū Zuhrah, it was said: خنس بهم he made them retreat. Since then he was named al-Akhnas. At that time there were one hundred persons of Banū Zuhrah and some people say: They were three hundred strong. The Banū 'Adī Ibn Ka'b were with the party. When they reached Thaniyyah Lift, they diverted their route in the morning to the coast returning to Makkah. Abū Sufyān Ibn Ḥarb met them and said: O Banū 'Adī, how did you return? You are neither with the caravan nor with the party. They said: You sent a message to the Quraysh to return. It is also said that he met them at Marr al-Ẓuhrān. Consequently no polytheist of the Banū Zuhrah or Banū 'Adī participated in the battle of Badr. The Apostle of Allāh, may Allāh bless him, proceeded on until he arrived close to Badr, he

received information about the movements of the Quraysh. The Apostle of Allāh, may Allāh bless him, informed his Companions and sought their advice. Al-Miqdād Ibn 'Amr al-Bahrānī said: By Him, Who raised you with truth, if you move with us to Birk[1] al-Ghimād, we shāll move with you till we reach there. Then the Apostle of Allah, may Allāh bless him, said: Advise me. He meant only the *Anṣārs*. Sa'd Ibn Mu'ādh stood up and said: I shall reply on behalf of the *Anṣārs*, since, O Apostle of Allah! you meant us. He (Prophet[P]) said: Yes. He (Sa'd) said: O Prophet of Allāh! proceed to the place you intend. By Him, Who raised you with truth if you proceed to the sea and enter it, we shall enter it with you and not a single man of us shall stay behind. The Apostle of Allāh, may Allāh bless him, said: Proceed, with the blessings of Allāh upon you. Verily Allāh has promised me one of the two groups, and by Allāh, I am visualising the places of the prostration of that group. The Apostle of Allāh, may Allāh bless him, assigned (several) flags that day. On that day the flag of the Apostle of Allāh, may Allah bless him, was the largest of all. The flag of the *Muhājirs* was with Muṣ'ab Ibn 'Umayr the fllag of al-Khazraj was with al-Ḥubāb Ibn al-Mundhir and the flag of the Aws was with Sa'd Ibn Mu'ādh. The Apostle of Allāh, may Allāh bless him, fixed the pass-word of the *Muhājirs* as *Yā Banī 'Abd al-Raḥmān*, the pass-word of al-Khhazraj, as *Yā Banī 'Abd Allāh*, and the pass-word of the Aws, as *Yā Banī 'Ubayd Allāh*. It is said that the pass-word of all the Muslims together was, *Yā Manṣūr amit*.

There were three flags of the polytheists, one with Abū 'Azīz Ibn 'Umayr, one with al-Naḍr Ibn al-Ḥārith and one with Ṭalḥah Ibn Abī Ṭalḥah. All of them were from Banū 'Abd al-Dār. The Apostle of Allāh, may Allāh bless him, alighted near Badr early in the night of Friday, 17 Ramaḍān (16 March, 624 A.C.). He sent 'Alī, al-Zubayr, Sa'd Ibn Abī Waqqāṣ and Basbas Ibn 'Amr to gather information about the polytheists on the side of

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1 **Bark in Beirut edition, p. 14.**

the spring. They found the water-carriers of the Quraysh and their water-skins and seized them. The news about the Apostle of Allāh, may Allāh bless him, [P. 9] and the fact that his men had seized their water-carriers reached the Quraysh. On this the army became perturbed. The water-carriers were brought before the Apostle of Allāh, may Allāh bless him. He asked them: Where are the Quraysh? They said: Behind this mount that you see. He asked: How many? They said: In plenty. He asked: What is their number? They said: We do not know. He asked: How many (camels) do they slaughter? They said: One day ten and the other day nine. (He) may Allāh bless him, then said: Their people are between one thousand and nine hundred. They were nine hundred fifty men and their horses were one hundred. Al-Ḥubāb Ibn al-Mundhir said: O Apostle of Allāh! The place where you are now is not the place for alighting, so move with us close to the water, towards the people. I am acquainted with it and its wells. There is a well, the water of which is very sweet and it will never exhaust. Then we shall erect a tank from which we shall drink water and fight, and we shall fill up other wells. Gabriel came to the Apostle of Allāh, may Allāh bless him, and said: The opinion offered by al-Ḥubāb is (sound). Thereupon the Apostle of Allāh, may Allāh bless him, rose and did accordingly. The soil of the valley was soft, so Allāh, the Blessed and Exalted, sent down rain; the earth became wet and Muslims had no obstructions in their movement. The rains came to the polytheists (also) but on account of it they could not move although there was only a sand mound between them i.e. two parties. During the night the Muslims felt drowsiness. A shed (عريش) was constructed for the Apostle of Allāh, may Allāh bless him, from palm leaves. The Prophet ﷺ and Abū Bakr al-Ṣiddiq entered it and Sa'd Ibn Mu'ādh stood on the door with his sword hanging. When it was morning he started arranging his Companions in rows before the Quraysh arrived. The Apostle of Allāh, may Allāh bless him, was still arranging the rows of his Companions and making them straight when the Quraysh appeard. He was doing it by means of an arrow

with which he signalled one to step forward and another to step back till they were in a straight line. There blew a wind, like of which in intensity they had not experienced. Then it passed and another came in. The first (blast in reality) was Gabriel, may peace be on him, at the head of one thousand angels to be with the Apostle of Allāh, may Allāh bless him. The second (blast) was Mechael, may peace be on him, at the head of one thousand angels to be on the right wing of the Apostle of Allāh, may Allāh bless him. The third (blast) was Saraphel, may peace be on him, at the head of one thousand angels, to be on the left wing of the Apostle of Allāh, may Allāh bless him. The distinguishing marks of the angels were their turbans which they had let loose between their sholuders. They were of green, yellow and red shades of light. There were hair (صوف) on the foreheads of their horses. The Apostle of Allāh, may Allāh bless him, said to his Companions : Verily the angels have put marks so you also put some marks. So they put marks of (الصوف) on their hoods and caps. The angels were on piebald horses on the day (of the battle) of Badr, (The narrator) said : When the people (Muslims) were quiet, the polytheists sent 'Umayr Ibn Wahb al-Jumaḥī, who was an archer. They had said to him : Make an estimate of Muḥammad and his Companions for us. He crossed the valley and proceeded on, and he returned and said : There is no help for them and there is none in ambush. The soldiers are three hundred, and if there are more they must be very few. There are seventy camels and two horses with them. O people of Quraysh, afflictions are the bearer of death. The water-carrying camels of Yathrib are carrying sure death. They are a people [P. 10] who have no protection or refuge except their swords. Do you not see them tongue-tied, not speaking. They move their tongues like snakes. By Allāh, I do not feel that a man of them will be slain unless a man is slain from you. When the number (of dead) is equal to their number then what is the charm of life after that ? Now form your opinions. He talked to Ḥakīm Ibn Ḥizām and went round among the people. Then he came to Shaybah and 'Utbah who were men

of prudence among them. They advised the people to retreat. 'Utbah said: Do not reject my advice nor consider my opinion to be based on ignorance. Abū Jahl became jealous of him and his opinion. He instigated the people when he heard it and nullified it and created differences among them and asked 'Āmir Ibn al-Ḥaḍrami to recite (verses relating to) his brother 'Āmr who had been slain at Nakhlah. Thereupon 'Āmir came forward and applied dust to his posterior and cried: Alas for 'Amr! By (this cry) he wanted to blackmail 'Utbah who was his ally among the Quraysh. 'Umayr Ibn Wahb came and attacked the Muslims. The Muslims stuck to their ranks and did not leave their position. Then 'Āmir Ibn al-Ḥaḍramī attacked them and the fighting ensued. The first person from among the Muslims who moved forward was Mihja', a *mawla* of 'Umar Ibn al-Khaṭṭāb. 'Āmir Ibn al-Ḥaḍramī slew him. The first person of the *Anṣārs* who died was Ḥārithah Ibn Surāqah. It is said that Ḥibbān Ibn al-'Ariqah slew him and it is also said that 'Umayr Ibn al-Ḥumām slew him and Khālid Ibn al-A'lam al-'Uqayli killed him ('Umayr). Then Shaybah and 'Utbah, sons of Rabi'ah, and al-Walīd Ibn 'Utbah came forward and threw a challenge (for fighting). Thereupon three *Anṣārs* of Banu al-Ḥārith, Mu'ādh, Mu'awwidh and 'Awf, sons of 'Afrā, came forward. The Apostle of Allāh, may Allāh bless him, disliked that the *Anṣārs* should commence the first encounter between the Muslims and the polytheists. He liked that (the display of) might should be between his cousins and his people, so he ordered them and they returned to their ranks. He said to them: May you flourish. Then the polytheists cried: O Muḥammad! let our equals from our people come out. Thereupon the Apostle of Allāh, may Allāh bless him, said: O Banū Hāshim, rise and fight for the truth with which Allāh has raised your Prophet; since they have come with their falsehood to extinguish the light of Allāh. Thereupon Ḥamzah Ibn 'Abd al-Muṭṭalib, 'Alī Ibn 'Abī Ṭālib and 'Ubaydah Ibn al-Ḥārith Ibn Muṭṭalib Ibn 'Abd Manāf moved forward towards them. 'Utbah said: Speak out, so that we may recognise you; they had helmets on (their heads). On this Ḥamzah said: I am Ḥamzah Ibn 'Abd al-Muṭṭalib, the lion of Allāh and the lion

of His Apostle. Then 'Utbah said: You are a noble match for me. I am the lion of the allies; who are these two with you? He (Ḥamzah) said: 'Alī Ibn Abī Ṭālib and 'Ubaydah Ibn al-Ḥārith. He said: They are noble matches too. Then he said to his son: Rise, O Walīd. 'Alī Ibn Abī Ṭālib moved forward, and they exchanged two blows; 'Alī killed him. Then 'Utbah moved forward and Ḥamzah also proceeded towards him. They exchanged two blows, and Ḥamzah killed him. Then Shaybah moved forward and 'Ubaydah Ibn al-Ḥārith also moved forward. At that time he (latter) was the oldest of the Companions of the Apostle of Allāh, may Allāh bless him. Shaybah struck 'Ubaydah's foot with the sharp edge of the sword i.e. its inside. It reached the muscle of his calf and cut it. [P. 11] Thereupon Ḥamzah and 'Alī attacked Shaybah and they killed him. About them the verse was revealed. "These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord".[1] And about them the Sūrah al-Anfāl[2] was revealed or else its greater part. "On the day we shall seize them with the greater seizure[3]". This refers to the day of Badar and it was the torment of barren day. "The hosts will be routed and will turn and flee".[4]

He (Ibn Sa'd) said: The Apostle Allāh, may Allāh bless him, was seen behind them with drawn sword and reciting the verse (mentioned above). He had their wounded removed and pursued those who had taken to flight. That day fourteen Muslims—six *Muhājirs* and eight *Anṣārs* including 'Ubaydah Ibn al-Ḥārith Ibn al-Muṭṭalib Ibn 'Abd Manāf, 'Umayr Ibn Abī Waqqāṣ, 'Āqil Ibn Abi al-Bukayr, Mihja', the *mawlā* of 'Umar Ibn al-Khaṭṭāb. Ṣafwān Ibn Bayḍā, Sa'd Ibn Khaythamah, Mubashshir Ibn 'Abd al-Mundhir, Ḥārithah Ibn Surāqah, 'Awf and Mu'awwidh, sons of 'Afrā, 'Umayr Ibn al-Ḥumām, Rāfi' Ibn Mu'allā and Yazīd Ibn al-Ḥārith Ibn Fusḥum were slain. That day seventy polythiests were slain and seventy polythiests were made captives. Among those slain were Shaybah and 'Utbah, sons of Rabi'ah Ibn 'Abd Shams,

1 *Al-Qur'ān*, 22 : 19.
2 *Al-Qur'ān*, Sūrah No. 8.
3 *Al-Qur'ān*, 44 : 16.
4 *Al-Qur'ān*, 54 : 45.

al-Walīd Ibn 'Utbah, al-'Āṣ Ibn Sa'īd Ibn al-'Āṣ, Abū Jahl Ibn Hishām, Abu al-Bakhtarī, Ḥanẓalah Ibn Abī Sufyān Ibn Ḥarb, al-Ḥārith Ibn 'Āmir Ibn Nawfal Ibn 'Abd Manāf, Ṭu'aymah Ibn 'Adī, Zam'ah Ibn al-Aswad Ibn al-Muṭṭalib, Nawfal Ibn Khuwaylid, and he is Ibn al-'Adawiyyah, al-Naḍr Ibn al-Ḥārith, who was captured, and later slain at al-Uthayl, 'Uqbah Ibn Abī Mu'ayṭ who was captured and slain at al-Ṣafrā, al-'Āṣ Ibn Hishām Ibn al-Mughīrah, the maternal uncle of *Amīr al-Muminīn* 'Umar Ibn al-Khaṭṭāb, Umayyah Ibn Khalaf, 'Alī Ibn Umayyah Ibn Khalaf, Munabbih Ibn al-Ḥajjāj and Ma'bad Ibn Wahb. Among the captives were Nawfal Ibn al-Ḥārith Ibn 'Abd al-Muṭṭalib, 'Aqīl Ibn Abī Ṭālib, Abu al-'Āṣ Ibn al-Rabī', 'Adī Ibn al-Khiyār, Abū 'Azīz Ibn 'Umayr, al-Walīd Ibn al-Walīd Ibn al-Mughīrah, 'Abd Allāh Ibn Ubayyi Ibn Khalaf, the poet Abu 'Azzah 'Amr Ibn 'Abd Allāh al-Jumaḥī, Wahb Ibn 'Umayr Ibn Wahb al-Jumaḥī, Abū Wadā'ah Ibn Ḍubayrah al-Sahmī and Suhayl Ibn 'Amr al-'Āmirī.

The ransom money of the captives ranged from four thousand down to three thousand, then to two thousand and then to one thousand (dirhams) but the Apostle of Allāh put under obligation those who had no money. Among them was Abū 'Azzah al-Jumaḥī. The Apostle of Allāh, may Allāh bless him, took as booty what he found with them. He appointed 'Abd Allāh Ibn Ka'b al-Māzinī, from among the *Anṣārs*, its custodian. The Apostle of Allāh distributed it at Sayar Sha'b at al-Ṣafrā. This is situated at three nights' journey with medium pace from al-Madīnah. The Apostle of Allāh, may Allāh bless him, reserved for himself the sword, *dhu al-Faqār*, which belonged to Munabbih Ibn al-Ḥajjāj in addition (to his share). It was specially for him. The Apostle [P. 12] of Allāh, may Allāh bless him, gave the booty to the Muslims who were present at Badr and eight persons who had remained behind, (were given) by his permission. He allotted their shares and rewards. The Apostle of Allāh, may Allāh bless him, took his share like those of the Muslims. It (share) included

1 It belonged to his son al-'Āṣ, according to *al-Qāmūs*. But Ṭabarī supports Ibn Sa'd. *Vide* Vol. II, p. 172.

the camel of Abū Jahl, which was a dromedary and on which he fought; he used to beat it at the time of mating. The Apostle of Allāh, may Allāh bless him, sent Zayd Ibn Ḥārithah to al-Madīnah as the carrier of the good news of the safety of the Apostle of Allāh, may Allhh bless him, and that of the Muslims, and the news of Badr and the victory and booty with which Allāh had graced His Apostle. He sent 'Abd Allāh Ibn Rawāḥah with a like message to al-'Āliyah. Al-'Āliyah consists of Qubā, Khaṭmah, Wā'il, Wāqif, Banū Umayyah Ibn Zayd, Qurayẓah and al-Naḍīr. Zayd Ibn Ḥārithah arrived at al-Madīnah when the grave of Ruqayyah was being covered with earth at al-Baqī'. The first person to carry the news of the defeat at Badr to the people of Makkah was al-Ḥaysumān Ibn Ḥābis al-Khuzā'ī. The Battle of Badr took place on the morning of Friday 17, Ramaḍān, in the beginning of the nineteenth month after the *hijrah* of the Apostle of Allāh, may Allāh bless him.

Wakī' informed us on the authority of Sufyān, Isrā'īl, and his father, they on the authority of Abū Isḥāq, he on the authority of al-Barā; (second chain) 'Ubayd Allāh Ibn Mūsā informed us: Isra'īl informed us on the authority of Abū Isḥāq, he on the authority of al-Barā; he said: The number of the Companions of the Apostle of Allāh, may Allāh bless him, on the day of Badr was three hundred thirteen to three hundred nineteen. They thought that their number was equal to that of Ṭālūt, (Saul) on the occasion of (fighting with) Jālūt (Goliath), while they had crossed the canal. He (Ibn Sa'd) said: On that day none but believers crossed the canal.

Wakī' Ibn al-Jarrāḥ informed us on the authority of Thābit Ibn 'Umārah, he on the authority of Ghunaym Ibn Qays, he on the authority of Abū Mūsā; he said: The number of the Companions of the Apostle of Allah, may Allāh bless him, on the day of Badr, was equal to the number of the companions of Ṭālūt on the day of (the battle) of Jālūt.

Muḥammad Ibn 'Abd Allāh al-Asadī informed us, Mis'ar informed us on the authority of Abū Isḥāq, he on the authority

of al-Barā; he said: The number of the men of Badr (اهل بدر) was equal to the number of the companions of Ṭālūt.

'Affān Ibn Muslim, Abu-al-Walīd al-Ṭayālisī and Wahb Ibn Jarīr Ibn Ḥāzim informed us; they said: Shu'bah informed us on the authority of Abū Isḥāq, he on the authority of al-Barā; he said: The *Muhājirs* on the day of Badr were more than sixty and the *Anṣārs* were more than two hundred and forty.

Al-Ḥasan Ibn Mūsā al-Ashyab informed us: Zuhayr informed us on the authority of Abū Isḥāq, he on the authority of al-Barā; he said: The Companions of Muḥammad, who attended Badr, related to me that they were equal in number to the companions of Ṭālūt, who crossed the canal with him—from three hundred thirteen to three hundred and nineteen. Al-Barā said: By Allāh, none but believers crossed the canal with him.

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us: Hishām Ibn Ḥassān informed us: Muḥammad Ibn Sīrīn related to me: 'Abīdah related to me; he said: The number of the men at Badr (اهل بدر) was three hundred thirteen, or fourteen; two hundred seventy [P. 13] were *Anṣārs* and the rest were from all other people.

Naṣr Ibn Bāb al-Khurāsānī informed us on the authority of al-Ḥajjāj, he on the authority of al-Ḥikam, he on the authority of Miqsam, he on the authority of Ibn 'Abbās; he said: The men at Badr (Muslims) were three hundred thirteen—the *Muhājirs* were seventy-six; and the flight of men of Badr (infidels—اهل بدر) was on Friday, 17 Ramaḍān.

Khālid Ibn Khidāsh informed us: 'Abd Allāh Ibn Wahb informed us: Ḥuyayyi Ibn Abī 'Abd Al-Raḥmān related to me on the authority of 'Abd Allāh Ibn 'Amr; he said: The Apostle of Allāh, may Allāh bless him, set out on the day of Badr with three hundred fifteen fighters as Ṭālut had set out. Then the Apostle of Allāh, may Allāh bless him, prayed for them when they set out; he said: O Allāh, they are barefooted, so give them carriers, they are naked so provide them with garment,

they are hungry, so make them satisfied. Allāh granted them victory in the Battle of Badr. When they returned not one of them returned but with one or two carriers and had clothes and were satisfied.

Al-Ḥakam Ibn Mūsā informed us: Ḍamrah informed us on the authority of Ibn Shawdhab, he on the authority of Maṭar; he said: From thirteen to nineteen *mawlās* were present at Badr. Maṭar said: Proper shares were allotted to them.

'Affān Ibn Muslim and Sa'īd Ibn Sulaymān informed us; they said: Khālid Ibn 'Abd Allāh informed us; 'Amr Ibn Yaḥya informed me on the authority of 'Āmir Ibn 'Abd Allāh Ibn al-Zubayr, he on the authority of his father, he on the authority of 'Āmir Ibn Rabī'h al-Badrī; he said: The Battle of Badr took place on Monday,[1] 17 Ramaḍān.

Al-Faḍl Ibn Dukayn informed us: 'Umar Ibn Shabbah informed us on the authority of al-Zuhrī; he said: I asked Abū Bakr Ibn 'Abd al-Raḥmān Ibn al-Ḥārith Ibn Hishām about the night (i.e., date) of Badr. He said: The night[2] of Friday the seventeenth of Ramaḍān had passed.

Khālid Ibn Khidāsh informed us: Ḥātim Ibn Ismā'īl informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father; he said: (The battle of) Badr took place on 17 Ramaḍān, on Friday.

Muhammad Ibn Sa'd said: It is a proved fact that the day was Friday and the narration (حديث) mentioning Monday is exceptional شاذ.

Qutaybah Ibn Sa'īd informed us: Ibn Lahī'ah informed us on the authority of Yazīd Ibn Abī Ḥabīb, he on the authority of Ma'mar Ibn Abī Ḥabībah, he on the authority of Ibn al-Musayyib that he (Ma'mar) asked him (Ibn al-Musayyib) about

1 In other narrations Friday.

2 As the preceding night is counted as the part of the day, following it, the date of the Battle of Badr was 17.

fasting in travelling. Thereupon he (Ibn al-Musayyb) related to him (Ma'mar) that 'Umar Ibn al-Khaṭṭāb said: We fought two *ghazwahs* in the company of the Apostle of Allāh, may Allāh bless him, in Ramaḍān, the Battle of Badr and the Victory (of Makkah); and we did not fast during them.

'Ubayd Allāh Ibn Mūsā informed us: Mūsā Ibn 'Ubaydah informed us: Verily the Apostle of Allāh, may Allāh bless him, fought the Battle of Badr in the month of Ramaḍān, and he did not fast till he returned to his family.

Al-Faḍl Ibn Dukayn informed us: 'Amr Ibn 'Uthmān Ibn 'Abd Allāh Ibn Mawhab informed us: I heard Mūsā Ibn Ṭalḥah saying: Abū Ayyūb was asked about the day of Badr. He said: Either seventeen days [P. 14] (of Ramaḍān) had passed or thirteen days had remained; or eleven days had remained or nineteen days had passed.

Yūnus Ibn Muḥammad al-Muwaddib informed us: Ḥammād Ibn Salamah informed us on the authority of 'Āṣim, he on the authority of Zirr, he on the authority of Ibn Mas'ūd; he said: on the day of Badr, every three of us were (mounting) on one camel (in turn); Abū Lubābah and 'Alī were fellow-riders of the Apostle of Allāh, may Allāh bless him. When it was the turn of the Prophet to walk on foot, they proposed: (Please) mount, we will walk for your turn. He said: You are not stronger than me in walking, nor I am less desirous of reward than you.

'Ubayd Allāh Ibn Mūsā informed us on the authority of Shaybān, he on the authority of Abū Isḥāq, he on the authority of Abū 'Ubaydah Ibn 'Abd Allāh, he on the authority of his father; he said: When we captured the people on the day of Badr, we said: How many were you? They said: We were one thousand.

'Ubayd Allāh Ibn Mūsā informed us on the authority of Isrā'īl, he on the authority of Abū Isḥāq, he on the authority of Abū 'Ubaydah, he on the authority of his father; he said: We captured one of their men i. e., the polytheists, on the day of

Badr, we asked him about their number. He said: We were one thousand

Hushaym Ibn Bashīr informed us: Mujālid informed us on the authority of al-Sha'bī; he said: The ransom of the captives of Badr was four thousand (*dirhams* each) or near about. He, who had nothing with him was ordered to teach writing to the boys of the *Anṣārs*.

Al-Faḍl Ibn Dukayn informed us: Isrā'īl informed us on the authority of Jābir, he on the authority of 'Āmir; he said: The Apostle of Allāh, may Allāh bless him, captured seventy prisoners in the Battle of Badr. He took their ransom in proportion to their wealth. The people of Makkah knew writing and the people of al-Madīnah did not know writing. He who had no ransom was entrusted with ten boys from the boys of al-Madīnah; he taught them (writing). They became proficient, and it was considered to be their ransom.

Muḥammad Ibn al-Ṣabbāḥ informed us: Shurayk informed us on the authority of Quraysh, he on the authority of 'Āmir; he said: The ransom of the people (captives) of Badr was forty *ūqiyahs* (of silver) each. He who did not have it taught writing to ten Muslims. Zayd Ibn Thābit was one of those who were thus taught (writing).

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us: Hishām Ibn Ḥassān informed us: Muḥammad Ibn Sīrīn informed us on the authority of 'Abīdah: Verily Gabriel came down to the Prophet, may Allāh bless him, (to advise) about the captives of Badr. He said: Kill them if you like or take ransom from them if you like; and (in the latter case) seventy from you will be killed in the coming year. He ('Abidah) said: The Prophet[P] called his Companions. They came or some of them came. Then he (Prophet[P]) said: Here is Gabriel who gives you choice that you bring (the captives) and kill them or take ransom, and then in the following year equal to their number from you will be killed. They said: We will take ransom and thus we will gain

strength against them, and in the coming year seventy of us will enter paradise. So they took ransom.

Al-Ḥasan Ibn Mūsā informed us: Zuhayr informed us: Simāk Ibn Ḥarb informed us; he said: I heard 'Ikrimah saying: It was said to the Apostle of Allāh, may Allāh bless him, when he was free from the men (captives) of Badr to pursue the caravan since there was no obstacle. He ('Ikrimah) said: Al-'Abbās turned to him and said: It does not behove you (to do so). [P. 15] He (Prophet) said: Why? He (al-'Abbās)[1] said: Because Allāh the Most High promised you one of the two groups. So He bestowed on you what He had promised.

Muḥammad Ibn 'Abd Allāh informed us: Yūnus Ibn Abī Isḥāq informed us on the authority of al-'Ayzār Ibn Ḥurayth; he said: The Apostle of Allāh, may Allāh bless him, proclaimed on the day of Badr: Beware! I am not under obligation to any one of the people (unbelievers) except Abu al-Bakhtarī, so he who has captured him should free him. The Apostle of Allāh granted him amnesty. He (al-'Ayzār) said: He was found to have been slain.

Al-Ḥasan Ibn Mūsā informed us: Zuhayr informed us: Abū Isḥāq informed us on the authority of Maymūn, he on the authority of 'Abd Allāh Ibn Mas'ūd; he said: The Apostle of Allāh, may Allāh bless him had turned his face to the Ka'bah and cursed a party of the Quraysh consisting of seven persons—Abū Jahl, Umayyah Ibn Khalaf, 'Utbah Ibn Rabī'ah, Shaybah Ibn Rabī'ah and 'Uqbah Ibn Abi Mu'ayt. He ('Abd Allāh) declared on oath of Allāh: I saw them fallen in the Battle of Badr and that the sun had changed their colour; it was a hot day.

Khalaf Ibn al-Walīd al-Azdī informed us: Isrā'īl informed us on the authority of Abū Isḥāq, he on the authority of Ḥārithah, he on the authority of 'Alī; he said: When on the day of Badr

1 It may be noted that al-'Abbās was an unbeliever at the time and could hardly be expected to be aware of the Quranic verse in which victory over one of the two parties had been promised by Allāh.

an fighting took place, we feared about the Apostle of Allāh, may Allāh bless him. He was the most fearless of people that day and there was no person nearer to the polytheists than him.

Khalaf Ibn al-Walīd al-Azdi informed us: Yahyā Ibn Zakariya Ibn Abī Zā'idah informed us: Ismā'īl Ibn Abī Khālid related to me on the authority of al-Bahi; he said: On the day of Badr, 'Utbah and Shaybah, sons of Rabī'ah, and al-Walīd Ibn 'Utbah came out. Thereupon Ḥamzah Ibn 'Abd al-Muṭṭalib, 'Alī Ibn Abī Ṭālib and 'Ubaydah Ibn al-Ḥārith came out. Then Shaybah confronted Ḥamzah and said: Who are you? He said: I am the lion of Allāh and the lion of His Apostle. He said: A noble adversary! Then they exchanged blows and Ḥamzah killed him. Then al-Walīd confronted 'Alī and said: Who are you? He said: I am the servant of Allāh and the brother of His Apostle. Then 'Alī killed him. Then 'Utbah confronted 'Ubaydah and said: Who are you? He said: I am under the covenant. He said: A noble adversary! Then they exchanged blows and either of them weakned the other; Ḥamzah and 'Alī rushed on 'Utbah.

Abū 'Abd Allāh Muḥammad Ibn Sa'd said: The first version of the narration is proved; i.e., Ḥamzah killed 'Utbah, 'Ali killed al-Walid and 'Ubaydah encountered Shaybah.

Ḥujayn Ibn al-Muthannā and Qutaybah Ibn Sa'īd informed us; they said: Al-Layth Ibn Sa'd informed us on the authority of Khālid Ibn Yazid, he on the authority of Sa'īd Ibn Abī Hilāl, he on the authority of Yazīd Ibn Rūmān: With the Apostle of Allāh, may Allāh bless him, on the day of Badr, there were not more than two horses. On one horse was al-Miqdād Ibn 'Amr the ally of al-Aswad, the maternal uncle of the Apostle of Allāh, may Allāh bless him. The other horse belonged to Marthad Ibn Abī Marthad al-Ghanawī, the ally of Ḥamzah Ibn 'Abd al-Muṭṭalib: With the polytheists that day were one hundred horses. Qutaybah said in his narration: There were three [P. 16] horses, and on the third horse was Zubayr Ibn al-'Awwām.

Sulaymān Ibn Ḥarb informed us: Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he on the authority of 'Ikrimah: Verily, the Prophet, may Allāh bless him, sent 'Adī Ibn Abī al-Zaghbā and Basbas Ibn 'Amr as scouts on the day of Badr. They arrived at the spring of water and inquired about Abū Sufyān. They were informed of his place. Then they returned to the Apostle of Allāh, may Allāh bless him, and said: O Apostle of Allāh, he alighted at such a spring on such a day and we on such a spring on such a day. Now on such a day he will alight on such a spring and on such a day we will alight on such a spring till we encounter, and he is by the side of such a spring. He ('Ikrimah) said: Abū Sufyān came and alighted by the side of this spring and asked the people: Did you notice any one? They said: No, except two men. He said: Show me the place of their camel's kneeling. He ('Ikrimah) said: They led him (to the place). He ('Ikrimah) said: He took the dung and broke it. In it he saw the date-stones. Thereupon he said: By Allāh! these are the water carrier camels of Yathrib. He ('Ikrimah) said: He turned his direction to the sea and wrote to the people of Makkah reporting about the march of the Prophet, may Allāh bless him.

Sulaymān Ibn Ḥarb informed us: Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he on the authority of 'Ikrimah; he said: On that day the Apostle of Allāh, may Allāh bless him, consulted the people. Thereupon Sa'd Ibn 'Ubādah or Sa'd Ibn Mu'ādh said: O Apostle of Allāh, march when you like and halt where you like. Fight with whomsoever you like and make peace with whomsoever you like. By Him, Who raised you with truth, even if you undertake a tiring journey to Bark al-Ghimād in Yaman we will follow you and none of us will remain behind. He ('Ikrimah) said: That day 'Utbah Ibn Rabī'ah said to them (polytheists): Return with these faces of yours. By Allāh! they (faces) are like lamps, opposed to those whose faces are like serpents. By Allāh! you will not kill them unless they kill an equal number of your, and after that there is no good. He ('Ikrimah) said: They were eating dates on that day. The Apostle

of Allāh, may Allāh bless him, said : Hurry up for the heaven, the expanse of which is equal to that of the earth and the firmament. He ('Ikrimah) said: 'Umayr Ibn al-Ḥumām was eating dates which were in his hand in a corner. He said : Very good ! very good ! Thereupon the Prophet, may Allāh bless him, said to him : Keep quiet. He said : They (dates) will not weaken me. Then he said : I shall not add to you (O dates) until I meet Allāh. Then he continued eating and said (to the dates): Get off ! you kept me back. Then he threw away those (dates) which were in his hand, and went to his sword which was hanging wrapped in rags. He took it went forward and fought till he was killed. That day they (Muslims) were feeling drowzy and alighted on a mound of pouring sand. He ('Ikrimah) said : Then it rained and it (mound) became like the mountain of Ṣafā on which they could run. Relating to this, Allāh, may His praise be great, revealed : "When He made the slumber fall upon you as a reassurance from Him and sent down water from the sky upon you, that thereby He might purify you and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby".[1]

He ('Ikrimah) said : 'Umar said : When the verse :

"The hosts will be routed and will turn and flee"[2].

was revealed, I had said : Which of the parties will be defeated and which will overpower? When it was the day of Badr, I observed the Apostle of Allāh, may Allāh bless him, putting on the coat of mail and reciting :

"The hosts will be routed and will turn and flee."

[P. 17] I was convinced that Allāh, the Most Blessed, the Most High, will bring defeat to them (people of Makkah).

Sulaymān Ibn Ḥarb informed us : Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he on the authority of 'Ikrimah ; he said : This verse was revealed :

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1 *Al-Qur'ān*, 8 : 11.

2 *Al-Qur'ān*, 54 : 45.

"And remember, when ye were few and reckoned feeble in the land".[1] He said : It was revealed about the day of Badr. He said : This verse was revealed :, "O ye who believe ! when ye meet those who disbelieve in battle, turn not your backs to them".[2] He said : It was revealed about the day of Badr. He said : This verse: "They ask thee (O Muḥammad) of the spoils".[3] was revealed on the day of Badr.

Sulaymān Ibn Ḥarb informed us : Ḥammād Ibn Zayd informed us : Ayyūb and Yazīd Ibn Ḥāzim informed us, that they heard 'Ikrimah reciting : "So make those who believe stand firm"[4] Ḥammād said : Ayyūb added : 'Ikrimah said : Then smite the necks.[5] He ('Ikrimah) said : A man's head was seen being cut but it was not seen who cut it. Likewise a man's hand was amputated but it was not seen who did it.

Sulaymān Ibn Ḥarb informed us : Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he on the authority of 'Ikrimah ; he said : The Apostle of Allāh, may Allāh bless him, said that day : Search Abū Jahl. They made a search but he could not be found. Then he said : Search hlm because I have promised him that his knee will be a passage. They made a search and found him and his knee was a passage.[6] He ('Ikrimah) said : The ransom of the captives of Badr on that day had reached four thousand or less. Also a man was ransomed if he taught writing provided his hand was good.

'Ubayd Allāh Ibn 'Abd al-Majīd al-Ḥanafī informed us ; he said : 'Ubayd Allāh Ibn 'Abd al-Raḥmān Ibn Mawhab informed us : Ismā'īl Ibn 'Awn Ibn 'Ubayd Allāh Ibn Abī Rāfi' narrated to me on the authority of 'Abd Allāh Ibn Muḥammad Ibn 'Umar

1 *Al-Qur'ān*, 8 : 26.
2 *Al-Qur'ān*, 8 : 15.
3 *Al-Qur'ān*, 8 : 1.
4 *Al-Qur'ān*, 8 : 12.
5 *Al-Qur'ān*, 8 : 12.
6 It means that the people had trampled his knees under their feet.

Ibn 'Alī Ibn Abī Ṭālib, he on the authority of his father Muḥammad Ibn 'Umar, he on the authority of 'Alī Ibn Abī Ṭālib; he said: When it was the day of Badr, I fought for a while then I hurriedly went to the Prophet, may Allāh bless him, to see what he was doing. He was prostrating in *sajdah* and saying: O Everliving! O Everlasting Being O Everliving! O Everlasting Being! He did not add any thing to it. Then I returned to fighting and when I came back from there, he was in prostration and repeating the same (words). Then I went to fighting and returned again and he was still in prostration repeating the same words. Then Allāh gave us victory.

Sa'īd Ibn Manṣūr informed us: 'Abd al-Raḥmān Ibn Abī al-Zinād informed us on the authority of his father, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, reserved the sword, *dhu al-faqār*, for himself on the day of Badr.

'Attāb Ibn Ziyād informed us: 'Abd Allāh Ibn al-Mubārak informed us: Hishām Ibn 'Urwah informed us on the authority of 'Abbād Ibn Ḥamzah Ibn al-Zubayr; he said: The angels descended on the day of Badr and they had yellow turbans. Al-Zubayr had put on his yellow kerchief as turban.

'Attāb Ibn Ziyād Ibn al-Mubārak informed us: Abū Bakr Ibn Abi Maryam al-Ghassānī informed us on the authority of 'Aṭiyyah Ibn Qays; he said: When the Prophet, may Allāh bless him, was free from fighting with the polytheists of Badr, Gabriel came to him on a red mare. His (Gebriel's) forehead had wrinkles [**P. 18**] with his coat of mail on him and his spear's edge covered with dust. Then he said: O Muḥammad! verily, Allāh the Blessed, the High has sent me to you and commanded me not to leave you until you are pleased. Are you pleased? He (Prophet) said: Yes, I am pleased; then he returned.

'Affān Ibn Muslim informed us: Ḥammād Ibn Zayd informed us; he said: I heard Ayyūb reciting on the authority of 'Ikrimah:

"When ye were on the near bank (of the valley) and they were on the yonder bank."[1]

He said: They were on the edge of the valley and they were on the other side. He (Ibn Sa'd) said: 'Affān also read it as بالعدوة.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us: Zuhayr informed us: Jābir jnformed us on the authority of 'Āmir; he said: The Apostle of Allāh, may Allāh bless him, emerged from al-Madīnah for Badr and appointed 'Amr Ibn Umm-Maktum as his vicegerent.

Abu al-Mundhir al-Bazzāz informed us: Ṣufyān informed us on the authority of al-Zubayr Ibn 'Adi, he on the authority of 'Aṭā Ibn Abī Rabāḥ: Verily, the Appostle of Allāh, may Allāh bless him, said funeral prayers over those who were slain at Badr.

Al-Faḍl Ibn Dukayn informed us: Zakariyā Ibn Abī Zā'idah informed us on the authority of 'Amr; he said: I heard him saying that Badr belonged to a man whose name was Badr. He (Ibn Sa'd) said: i. e. *mayr* (purveyer).

Muḥammad Ibn Sa'd said: Muhammad Ibn 'Umar said: Our companions from among the people of Al-Madīnah and those who have narrated the *Sīrah*, say: Badr is the name of the place.

SARIYYAH OF 'UMAYR IBN 'ADĪ

Then (occurred) the *sariyyah* of 'Umayr Ibn 'Adī Ibn Kharashah al-Khaṭmī against 'Aṣmā Bint Marwān, of Banū Umayyah Ibn Zayd, when five nights had remained from the month of Ramaḍān, in the beginning of the nineteenth month from the *hijrah* of the Appostle of Allāh, may Allāh bless him. 'Aṣmā was the wife of Yazīd Ibn Zayd Ibn Ḥiṣn al-Khaṭmī. She used to revile Islām, offend تؤذى the Prophet and instigate the (people) against him. She

1 *Al-Qur'ān*, 8 : 42.

composed verses. 'Umayr Ibn 'Adī came to her in the night and entered her house. Her children were sleeping around her. There was one whom she was suckling. He searched her with his hand because he was blind, and separated the child from her. He thrust his sword in her chest till it pierced upto her back. Then he offered the morning prayers with the Prophet, may Allāh bless him, at al-Madīnah. The Apostle of Allāh, may Allāh bless him, said to him: Have you slain the daughter of Marwān? He said: Yes. Is there something more for me to do? He said: No. Two goats will butt together about her. This was the word that was first heard from the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, called 'Umayr, *baṣīr* (the seeing).

[P. 19] *SARIYYAH* OF SĀLIM IBN 'UMAYR

Then (occurred) the *sariyyah* of Ṣālim Ibn 'Umayr al-'Amri against Abū 'Afak, the Jew, in Shawwāl in the beginning of the twentieth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him. Abū 'Afak, was from Banū 'Amr Ibn 'Awf, and was an old man who had attained the age of one hundred and twenty years. He was a Jew, and used to instigate the people against the Apostle of Allāh, may Allāh bless him, and composed (satirical) verses. Sālim Ibn 'Umayr who was one of the great weepers (البكّائين) and who had participated in Badr, said: I take a vow that I shall either kill Abū 'Afak or die before him. He waited for an opportunity until a hot night came, and Abū 'Afāk slept in an open place. Sālim Ibn 'Umayr knew it, so he placed the sword on his liver and pressed it till it, reached his bed. The enemy of Allāh screamed and the people, who were his followers, rushed to him, took him to his house and interred him.

GHAZWAH OF BANŪ QAYNUQĀ'

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against Banū Qaynuqā' on Saturday, in the middle of Shawwāl, after the commencement of the twentieth month from the *hijrah*. These people were Jews and allies of 'Abd Allāh Ibn Ubayyi Ibn Salūl. They were the bravest of the Jews, and were goldsmiths. They had entered into a pact with the Prophet, may Allāh bless him. When the Battle of Badr took place, they transgressed and showed jealousy, and violated the pact and the covenant. Thereupon Allāh the Blessed and the High revealed to His Prophet: "And if thou fearest treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allāh loveth not the treacherous".[1] The Apostle of Allāh, may Allah bless him, had said: I fear the Banū Qaynuqā' but after this verse he marched against them. His standard (لواء) that day was borne by Ḥamzah Ibn 'Abd al-Muṭṭalib. The standard of the Apostle of Allāh, may Allāh bless him, was white, and there were no flags (رايات) that day. He left Abū Lubābah Ibn 'Abd al-Mundhir al-'Amri as his vicegerent at al-Madīnah. Then he marched against them and besieged them for fifteen days till the appearance of crescent of the month of Dhu al-Qa'dah. They were the first among the Jews to violate the pact and fight. They shut themselves up in their fortress, so he (Prophet) strongly besieged them, till Allāh cast fear in their hearts. They submitted to the orders of the Apostle of Allāh, may Allāh bless him, that their property would be for the Prophet while they would take their women and children with them. Then under his orders their hands were tied behind their backs. The Apostle of Allāh, may Allāh bless him, appointed al-Mudhir Ibn Qudāmah al-Silmī, of the Banū al-Silm, the tribe of Sa'd Ibn Khaythamah to tie their hands behind their backs. 'Abd Allāh Ibn Ubayyi had a talk with the Apostle of Allāh, may Allāh bless him, about them and entreated him (to release them). Thereupon he (Prophet) said: Leave them, may

1 *Al-Qur'ān*, 8 : 58.

Allāh curse them and curse him who is with them ! He abandoned (the idea of) their killing and ordered them [P. 20] to be banished from al-Madīnah. 'Ubādah Ibn al-Ṣāmit was entrusted (with the duty of) banishing them. They went to Adhri'āt where they lived for a short while. The Apostle of Allāh, may Allāh bless him, took (for himself) from their arms three bows—a bow called *al-Katūm* which (later) broke in Uḥud, a bow called *al-Rawḥā* and a bow called *al-Bayḍa* ; he took two coats of mail from their arms —a coat of mail called *al-Sughdiyah* and the other called *Fiḍḍah*. (He took) three swords—one *Qala'i* sword, another known as *Battār* and a third one. (He also took) three spears. They found in their fortress arms in plenty and instruments of goldsmiths. The Apostle of Allāh, may Allāh bless him, took his personal share and one-fifth and distributed four-fifth among his Companions. It was the first one-fifth share (خمس) separated, after that of Badr. He who seized their property was Muḥammad Ibn Maslamah.

GHAZWAH OF AL-SAWĪQ

Then (occurred) the *ghazwah* of the Prophet, may Allāh bless him, known as *ghazwah* al-Sawīq (lit. gruel of parched barley). The Apostle of Allāh, may Allāh bless him, emerged on Sunday, the twenty fifth of Dhu al-Ḥijjah after the commencement of the twenty-second month after his *hijrah*. He appointed Abū Lubābah Ibn 'Abd al-Mundhir al-'Amri as his vicegerent in al-Madīnah. (The cause of this *ghazwah*) was that Abū Sufyān Ibn Ḥarb had made the use of oil unlawful (for himself) after their (polythiests') retreat from Badr to Makkah until they had taken revenge from Muḥammad and his Companions. So he set out at the head of two hundred persons, according to the version of al-Zuhrī, and according to the version of Ibn Ka'b at the head of forty. They marched to al-Najdiyah and came to Banu al-Naḍīr in the night. They

knocked at the door of Ḥuyayyi Ibn Akhṭab to gather information about the Apostle of Allāh, may Allāh bless him, and his Companions. He refused to open the door. They knocked at the door of Sallām Ibn Mishkam who opened the door, feasted them, offered them drink and supplied information about the Apostle of Allāh, may Allāh bless him. When it was morning, Abū Sufyān Ibn Ḥarb set out and went to al-'Urayḍ, about three miles from al-Madīnah. There he killed a man of the *Anṣārs* and his servant and put a few houses and grass to fire. He believed that he had fulfilled his oath. Then he turned his back and fled away. The news reached the Apostle of Allāh, may Allāh bless him. He called his Companions and set out at the head of two hundred persons from among the *Muhājirs*, and the *Anṣārs* in their pursuit. Abū Sufyān and his companions were throwing bags of gruel of parched barley, their general provisions, to render themselves light. The Muslims seized them (bags) and so it has come to be called *ghazwah* al-Sawīq. They did not encounter them (Muslims), The Apostle of Allāh, may Allāh bless him, returned to al-Madīnah from where he had been absent for five days.

[P. 21] *GHAZWAH* OF QARQARAT AL-KUDR

And it is also called Qarārat al-Kudr. Then (occured) the *ghazwah* of Qarqarat al-Kudr and it is also callled Qarārat al-Kudr, in the middle of al-Muḥarram, after the commencement of the twenty-third month from his *hijrah*. It is situated in the vicinity of Ma'dan Banū Sulaym in the proximity of al-Arḥaḍiyyah beyond Sudd Ma'ūnah. Between al-Ma'dan and al-Madīnah there is (a distance of) eight *burds* (ninety-six miles). His standard was borne by 'Alī Ibn Abī Ṭālib. He appointed 'Abd Allāh Ibn Umm Maktūm his vicegerent in al-Madīnah. It (report) had reached him that Banū Sulaym and Ghaṭafān had mobilised (their men) at that place. He marched towards them but he did not find any one

there. He despatched a few of his Companions to the upper part of the valley and the Apostle of Allāh, may Allāh bless him, made a search for them in the heart of the valley. He found a few herdsmen among whom there was a youth named Yasār. He (Prophet[P]) inquired from him (Yasār) about the people. He said : I do not know any thing about them. I visit the drinking place every fifth day and today it is the fourth ; the people have gone to the springs and wells, and with our flocks we are far away. The Apostle of Allāh, may Allāh bless him, returned from there, and having captured the herd sent it to al-Madīnah. They distributed the booty at Ṣirār, three miles from al-Madīnah. The herd consisted of five hundred camels. Its fifth part was separated and the (remaining) four-fifth was divided among the Muslims, every one of whom got two camels ; they were two hundred persons Yasār fell in the share of the Prophet, may Allāh bless him, who set him free because he (Prophet[P]) had seen him (Yasār) offering prayers. The Apostle of Allāh, may Allāh bless him, was absent for fifteen nights.

SARIYYAH FOR SLAYING KA'B IBN AL-ASHRAF

Then (occurred) the *sariyyah* for slaying Ka'b Ibn al-Ashraf, the Jew. It took place on 14 Rabī' al-Awwal (4.September A. C. 624) after the commencement of the twenty-fifth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him. The cause of slaying him was that he was a poet and used to satirize the Prophet, may Allāh bless him, and his Companions, and used to instigate (polytheists) against them, and offended (يؤذي) them. When the expedition of Badr took place, he was humbled and humiliated and so he said: Today it is better to be beneath the earth than above it (i. e. death is preferable to life). Then he went to Makkah and made the Quraysh lament for the dead at Badr and

exhorted them in verses (to take revenge). Then he came to al-Madīnah. The Apostle of Allāh, may Allāh bless him, said : O Allāh ! guard me as Thou willest against Ka'b Ibn al-Ashraf, his declaration of evil and versified sayings ; he also said : Who is for me against Ka'b Ibn al-Ashraf, as he has offended me ? Muḥammad Ibn Maslamah said : I am ; O Apostle of Allāh, I shall kill him. He (Prophet[P]) said : Do it and consult Sa'd Ibn Mu'ādh about this affair. Muhammad Ibn Maslamah and a few persons of the Aws assembled together ; they were 'Abbād Ibn Bishr, 'Abū Nā'ilah Silkān Ibn Salāmah, al-Ḥārith Ibn Aws Ibn Mu'ādh [P. 22] and Abū 'Abs Ibn Jabr. They said : O Apostle of Allāh, we shall kill him but permit us to speak to him. He said : Do speak. Abū Nā'ilah was the foster-brother of Ka'b Ibn al-Ashraf. He went to him (Ka'b). He (Ka'b) disliked him (Abū Nā'ilah) and was afraid of him. He said : I am Abū Nā'ilah, and I have come to you to inform you that the advent of this man (Prophet[P]) is a calamity for us. The Arabs are fighting with us and they are shooting from one bow (i. e., they are united against us). We want to keep away from him (Prophet[P]). There are certain persons of my tribe who agree with my opinion. I want to come to you to purchase from you food and dates. We will pawn with you something which will be a security. He was satisfied with his words and said : Bring them to me whenever you like. He went out from him having fixed a time. He went to his companions and informed them. They agreed to come to him when it was evening. Then they went to the Apostle of Allāh, may Allāh bless him, and informed him. He went with them till he reached al-Baqī', then he sent them and said : Go with the blessing of Allāh and His support. He (Ibn Sa'd) said : It was a moon-lit night. They moved on till they reached his fort. Abū Nā'ilah called him and he (Ka'b) stood up. His wife, who had been newly wedded, held his blanket and said : Where do you go ? You are a warrior. He said : I am pledged and he is my (foster-brother) Abū Nā'ilah. He covered himself with a blanket with his hand and said : Even if a person is called to be stabbed he should

respond. Then he came down and talked for some time till he was pleased with them and became intimate with them. Now Abū Nā'ilah put his hand into his hair and caught hold of him by the locks and said to his companions: Kill the enemy of Allāh. They struck him with their swords, which fell together and were therefore ineffective as some of them were obstructing others. He embraced (لصق) Abū Nā'ilah. Muḥammad Ibn Maslamah said: I thought of the rapier in my sword. I drew it and thrust it into his navel and pressed it and it cut him up to the pubes. The enemy of Allāh shrieked so loudly that none of the fortresses of the Jews remained without fire being lighted.[1] Then they cut his head and took it with them. When they reached Baqī' al-Gharqad, they said *takbīr* (Allāh is Great). The Apostle of Allāh, may Allāh bless him, passed the night, offering prayers. When he heard their *takbīr* (Allāh is Great) he also recited *takbīr* (Allāh is Great). He knew that they had killed him. When they reached the Apostle of Allāh, may Allāh bless him; he said: (Your) faces be lucky. They said: Yours too! O Apostle of Allāh. They cast his head before him. He (Prophet) praised Allāh on his being slain. When it was morning, he said: Kill every Jew whom you come across The Jews were frightened, so none of them came out, nor did they speak. They were afraid that they would be suddenly attacked as Ibn al-Ashraf was attacked in the night.

Muḥammad Ibn Ḥumayd al-'Abdī informed us on the authority of Ma'mar Ibn Rāshid, he on the authority of al-Zuhrī, relating to the words of Allāh the High, "and ye will bear much wrong from those who were given the Scripture before you, and from the idolators".[2] He said: This refers to Ka'b Ibn al-Ashraf who used to excite the polytheists against the Apostle of Allāh, may Allāh bless him, and his Companions. It means that he wrote in verse satires on the Prophet, may Allāh bless him, and his Companions: A

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1 i. e., to say that the people were startled by his shrieks and burnt fires.
2 *Al-Qur'ān*, 3: 186.

party of five *Anṣārs* went to him. [P. 23] In it there were Muḥammad Ibn Maslamah and another person called Abū 'Abs. When they reached he was in a meeting of his people at al-'Awāli. He was frightened on seeing them and disliked their condition. They said: We have come to you for a purpose. He said: So one of you should come close to me and inform me of that purpose. One of them went to him. They said: We have come to you to sell our coats of mail to you, so that we may have money to spend. He said: By Allāh! if you do this, (it will be good for you). Since this man (referring to Prophet) has come to you, you have had too much trouble. Then they promised to come to him in the early hours of the night. When the people had parted with him, they (Muslims) called him. His wife said to him: What brought them to you at this odd hour and what is that you like. ? He said: They had informed me of their affair and condition.

Muḥammad Ibn Ḥumayd informed us on the authority of Ma'mar, he on the authority of Ayyūb, he on the authority of 'Ikrimah: He (Ka'b) came to them and they talked with him. He asked them: What will you mortgage with me? Will you mortgage your children? He wanted to give them dates in loan. They said: We feel ashamed that our children will be disgraced by the people saying: That this was pawned for a *wasq*[1] and that for two *wasqs*. Then he said: Will you mortgage your women? They said: You are the most handsome of men, so we cannot trust you, which of the women will decline (to submit to you), because of your charm, We will mortgage our weapons and you are fully acquainted how much we require them. He said: Yes. Bring your arms and carry (dates) as much as you like. They said: Come down, we will take from you, and you will take from us. He began to descend but his wife embraced him and said: Call your people, equal to them in number, to be with you. He said: If they had found me sleeping they would not have awakened me. She said:

1 A measure equal to sixty *ṣā's*.

Talk to them from the roof of the house. He refused and came down and his odour was diffusing, They asked : What is this odour. He said : It is the perfume of so and so's mother (meaning) his wife. Some one of them went close to him to smell his head, and seized him by the neck and said: Kill the enemy of Allāh. Thereupon Abū 'Abs stabbed him in his hip and Muḥammad Ibn Maslamah struck him with the sword. Then they killed him and retired. The Jews became panicky and they came to the Prophet, may Allāh bless him, and said : Our chief has been killed treacherously. The Prophet, may Allāh bless him, reminded them of his misdeeds and how he had been instigating them and exciting them to fight with them (Muslims) and how he had been harming them. Then he asked them to reduce to writing (terms) which might be binding between him and them.

He (Ibn Sa'd) said : After that this document remained with 'Alī, may Allāh be pleased with him.

GHAZWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AGAINST THE GHAṬAFĀN

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against the Ghaṭafān at Dhu Amarr in Najd in the territory of al-Nukhayl, in the month of Rabī' al-Awwal after the commencement of the twenty-fifth month from his *hijrah.* It's cause was that it (report) had reached the Apostle of Allāh, may Allāh bless him, that a party of Banū Tha'labah and Muḥārib had mobilized at Dhū Amarr. They had mobilized with a view to surround the Apostle of Allāh, may Allāh bless him, on all sides. A person of Banū Muḥārib known as Du'thūr Ibn al-Ḥārith had mobilized them. The Apostle of Allāh, may Allāh

bless him, assembled the Muslims. [P. 24] He marched at the head of four hundred and fifty men, having horses, on 12 Rabī' al-Awwal. He left 'Uthmān Ibn 'Affān as his vicegerent in al-Madīnah. They captured one of their men known as Jabbār, a person of Banū Tha'labah at Dhu al-Qaṣṣah. He was brought before the Apostle of Allāh, may Allāh bless him. He (Jabbār) furnished him (Prophet) with information about them, and said: They will never confront you. If they learn of your march they will flee to the peaks of the mountains. I shall accompany you. The Apostle of Allāh, may Allāh bless him, invited him to embrace Islām. He joined the fold of Islām and the Apostle of Allāh, may Allāh bless him, made him a companion of Bilāl. The Apostle of Allāh, may Allāh bless him, did not meet any one of them. But he was looking towards them at the peaks of the mountains. The Apostle of Allāh, may Allāh bless him, and his Companions had a shower of rain (i. e., they were drenched). So the Apostle of Allāh, may Allāh bless him, put off his two garments and spread them on a tree to be dried and lay himself down (for rest). In the meantime a man from the enemy, called Du'thūr Ibn al-Ḥārith, came with a sword and stood near the head of the Apostle of Allāh, may Allah bless him and said: Who will defend you from me today? The Apostle of Allāh, may Allah bless him, said: Allāh. Gabriel had put this into his (Prophet's) breast (heart). The sword fell down from his (Du'thūr's) hand. The Apostle of Allah, may Allah bless him, seized it and said: Who will defend you from me? He said: None. I bear witness that there is no god save Allāh and that Muḥammad is the Apostle of Allāh. Then he returned to his people and invited them to Islām. This verse was revealed referring to this circumstance: "O ye who believe! Remember Allāh's favour unto you, how a people were minded..."[1] Then the Apostle of Allah, may Allah bless him, returned to Al-Madīnah without any encounter. He was absent for eleven nights.

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1 *Al-Qur'ān*, 5 : 11.

GHAZWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AGAINST BANŪ SULAYM

Then (occurred) the *ghazwah* of the Apostle of Allah, may Allāh bless him, against Banū Sulaym at Buḥrān, on 6 Jumāda al-'Ūlā after the commencement of the twenty-seventh month from his *hijrah*. Buḥrān lies in the territory of al-Furu', and the distance between al-Furu' and al-Madīnah is eight *burds*, The cause was that it (report) had reached him (Prophet) that a large party of Banū Sulaym had mobilized there. He set out with three hundred men from his Companions. He appointed Ibn al-Maktūm as his vicegerent in al-Madīnah. He marched rapidly until he arrived at Buḥrān. He found that they had dispersed and returned to their springs. He (Prophet) returned, and there was no encounter. His absence (from al-Madīnah) was for ten nights.

SARIYYAH OF ZAYD IBN ḤĀRITHAH

Then (occurred) the *sariyyah* of Zayd Ibn Ḥārithah against al-Qaradah, and it was on 1 Jumāda al-'Ākhirah, after the commencement of the twenty-eighth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him. It was the first *sariyyah* under the leadership of Zayd. Al-Qaradah is a tract of Najd lying between al-Rabadhah and al-Ghamrah in the territory of Dhāt 'Irq. [P. 25] The Apostle of Allāh, may Allāh bless him, despatched him to intercept the caravan of the Quraysh in which there were Ṣafwān Ibn Umayyah, Ḥuwayṭib Ibn 'Abd al-Uzzā and 'Abd Allāh Ibn Abī Rabī'ah. There was considerable wealth with them in money and silver-vessels weighing equal to thirty thousand *dirhams*. Their guide was Furāt Ibn Ḥayyān al-'Ijlī who led them to Dhāt 'Irq by way of 'Irāq. The report of their affair reached the Apostle of Allāh, may Allāh bless him. He despatched Zayd Ibn Ḥārithah at the head of one hundred

horsemen, who intercepted (the caravan) and got it. The chiefs of the people made good their escape. They (Zayd's men) brought the caravan's property to the Apostle of Allāh, may Allāh bless him. He divided it in five shares and its fifth part was twenty thousand *Dirhams*. The remainder was distributed among those who had participated in the *sariyyah*. Furāt Ibn Ḥayyān was captured and brought before the Prophet, may Allāh bless him. He was asked to embrace Islām and then his life would be safe. He embraced Islām and the Apostle of Allah, may Allah bless him, saved him from being killed.

GHAZWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AGAINST UḤUD

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against Uḥud on Saturday, 7 Shawwāl after the conmencement of the thirty second month from his *hijrah*. They (narrators) said: When those polytheists, who were present at Badr, returned to Makkah, they found the caravan, with which Abū Sufyān had come, staying at Dār al-Nadwah. The chiefs of the Quraysh went to Abū Sufyān and said : We will be pleased if you equip an army with the profit of this caravan, to (encounter) Muḥammad. Abū Sufyān said : I am the first person to respond to this and Banū 'Abd Manāf are with me. Then they sold (the merchandise) and got gold in return. There were (with them) one thousand camels and fifty thousand *dīnārs*. He returned the capital to the men of the caravan and retained the profits. In trade they had earned a profit of a *dīnār* for a *dīnār* (i.e. 100%). About this the following verse was revealed : "Lo ! those who disbelieve spend their wealth in order that they may debar (men) from the way of Allāh".[1]

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1 *Al-Qur'ān*, 8 : 36.

They despatched their messengers to (different parts of) Arabia asking the people to assist them. They raised subscriptions. The Arabs who were with them were united. They assembled and unanimously decided to take camel-litters, i. e. women, with them ; so that they might recall to them their men slain at Badr, and thus add to their fury so that fighting might become most fierce. Al-'Abbās Ibn 'Abd al-Muṭṭalib sent in writing full information about them to the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, informed Sa'd Ibn al-Rabī' of the letter of al-'Abbās. The hypocrites and the Jews spread alarming news. The Quraysh set out from Makkah, three thousand strong, out of whom seven hundred were equipped with coats of mail. There were two hundred horses and three thousand camels. Along with them there was Abū 'Āmir, the transgressor (فاسق) who was formerly styled as the monk. There were fifteen ladies travelling in litters. The news of their march was spread among the people. Ultimately they halted at Dhu al-Ḥulayfah. The Apostle of Allāh, may Allāh bless him, sent two spies, Anas and Mu'nis, [P. 26] the sons of Faḍālah, of the Ẓafar tribe, on Thursday, 5 Shawwāl. They brought their news to the Apostle of Allāh, may Allāh bless him, that they (polytheists) had let loose their camels and horses in the fields at al-'Urayḍ; consequently no verdure was left there. Then he despatched al-Ḥubāb Ibn al-Mundhir Ibn al-Jamūḥ towards them. He entered the crowd, watched them and brought information about them. Sa'd Ibn Mu'ādh, Usayd Ibn Ḥuḍayr and Sa'd Ibn 'Ubādah put their arms to keep watch at the door of the Apostle of Allāh, may Allāh bless hlm, in the Mosque, on Friday, in the night. Al-Madīnah was kept under guard till next morning. The Apostle of Allāh, may Allāh bless him, saw in a dream that he had put on a strong armour, his sword *dhu al-faqār* was broken at the sharp edge, a cow was being slaughtered and it was being pursued by a ram. He narrated this dream to his Companions and interpreted it thus : Al-Madīnah was the strong armour, and the breaking of the sword means injury to me, the slaughter of the cow's mean that a large

number of the Companions would be slain and the ram means the army which will be ultimately killed by Allāh. On account of this dream the opinion of the Apostle of Allāh, may Allāh bless him, was that he should not go out of al-Madīnah. But he wanted to follow the opinion of his Companions and so he consulted them about going out. 'Abd Allāh Ibn Ubayyi Ibn Salūl suggested that they should not go out, and the same was the opinion of the leading *Muhājirs* and *Anṣārs.* Thereupon the Apostle of Allāh, may Allāh bless him ; said : Remain within al-Madīnah, and keep your women-folk and children in castles. The young men, who had not attended Badr, asked the Apostle of Allāh, may Allāh bless him, to march against the enemy as they were keen for martyrdom. They said : March with us against our enemy. Those who wanted to go out were in majority. Then the Apostle of Allāh, may Allāh bless him led the Friday prayers, delivered a sermon, commanded them to make an effort, and informed them that there would be (Divine) succour with them if they exercised forbearance. He also ordered them to make preparations to confront the enemy. The people were much pleased. He led the *'aṣr* prayers. In the meantime the people had assembled and the people of al-'Awālī had also come there. Then the Apostle of Allāh, may Allāh bless him, entered his house and Abū Bakr and 'Umar were with him. They put the turban and (military) dress on him (In the meantime) the people had arrayed and they were waiting to see him come out. Sa'd Ibn Mu'ādh and Usayd Ibn Ḥuḍayr said to them : You have forced the Apostle of Allāh, may Allāh bless him, to go out (of al-Madīnah) while revelation had come to him from heavens. So leave the affair to him. The Apostle of Allāh, may Allāh bless him, came out wearing his armour and displaying his coat of mail. He had put on a leather belt in its middle to hang a sword. he had put on turban, had hung a sword and had kept his shield at his back. All of them repented at what they had done, and said : It was not worthy of us to oppose you, now do as you like. Thereupon the Apostle of Allāh, may Allāh

bless him, said : When a prophet puts on his military dress, it does not behoove him to put it off before Allāh decides between him and his enemies. So wait and do as I have commanded you. Go out in the name of Allāh and you will receive (Divine) support as long as you exercise forbearance. Then he asked for three spears and had three flags made. [P. 27] He gave the flag of al-Aws to Usayd Ibn Ḥuḍayr and that of al-Khazraj to al-Ḥubāb Ibn al-Mundhir, and, according to another version, to Sa'd Ibn 'Ubādah. He handed over the flag of the *Muhājirs* to 'Alī[1] Ibn Abī Ṭālib and according to another version to Muṣ'ab Ibn 'Umayr, He appointed 'Abd Allāh Ibn Umm Maktūm his vicegerent at al-Madīnah. Then the Apostle of Allāh, may Allāh bless him, rode his horse. He placed the bow on his shoulder and took the spear in his hand. The Muslims had arms on them. When they displayed their armours they were found to be one hundred persons with coats of mail. The Two Sa'ds—Sa'd Ibn Mu'ādh and Sa'd Ibn 'Ubādah—were running before him, and both of them had coats of mail. There were people to his right and to his left. Thus he marched till he reached al-Shaykhayn, which were two castles. When he cast a glance he saw a well-equipped army ; they had hair of special kind. He said : What is this ? They said : They are the allies of Ibn Ubayyi. Thereupon the Apostle of Allāh, may Allāh bless him, said : Do not seek support of the polytheists against polytheists. At al-Shaykhayn he reviewed (the troops) who had mustered and he sent back him whom he sent back and permitted him whom he permitted. The sun set and Bilāl called the *adhān* for *al-maghrib* (sunset) prayers. The Prophet, may Allah bless him, led his Companions in prayers. He passed the night at al-Shaykhayn and stayed with Banu al-Najjār. He appointed Muḥammad Ibn Maslamah at the head of fifty men to keep watch by going round the army. The polytheists had seen the Apostle of Allāh, may Allāh bless him, when he had started and halted. They mobilized (their men) and appointed 'Ikrimah Ibn Abī Jahl at the head of the horsemen of the polytheists

1 رضى الله عنه in Beirnt edition, p. 39.

to keep a watch. The Apostle of Allāh, may Allāh bless him, marched in the morning and Abū Ḥathmah al-Ḥārithī was his guide. He reached al-Qanṭarah in the direction of Uḥud the same day. The time of prayer approached and the polytheists were in sight. He (Prophet) ordered Bilāl who called the *adhān* for prayers, and said the *iqāmah*. He (Prophet) led his Companions in morning prayers in (well arranged) rows. At this place Ibn Ubayyi deserted with a contingent as if he was an oppressed person going in front of them. He (Ibn Ubayyi) said: He disobeyed me and obeyed the lads who have no opinion. Three hundred persons deserted with him and thus seven hundred persons remained with the Apostle of Allāh, may Allāh bless him. He (Prophet) had one horse and Abū Burdah Ibn Niyār had another. He began to array his Companions and arranged them with the help of his feet. He arranged the people into the right and the left wings. There were two coats of mail, one hood and one helmet. He (arranged them in battle array) with Uḥud to his back and al-Madīnah in his front. The hill of 'Aynayn and the channel were to his left. He despatched fifty archers under the command of 'Abd Allāh Ibn Jubayr towards it and said to them emphatically: Remain at your post and guard our rear; if you see us collecting booty do not join us, and if you see us being slain; do not help us. The polytheists arranged their rows and appointed Khālid Ibn al-Walīd over their right wing and 'Ikrimah Ibn Abī Jahl over their left wing. On their two flanks there were two hundred horsemen. They appointed Ṣafwān Ibn Umayyah, and, according to another version, 'Amr Ibn al-'Āṣ over their horsemen and 'Abd Allāh Ibn Abī Rabī'ah, the commander of their archers. There were one hundred archers. They entrusted their flag to Ṭalḥah Ibn [P. 28] Abī Ṭalḥah. The name of Abū Ṭalḥah was 'Abd Allāh Ibn 'Abd al-'Uzzā Ibn 'Uthmān Ibn 'Abd al-Dār Ibn Quṣayyi. The Apostle of Allāh, may Allāh bless him, inquired: Who is bearing the flag of the polytheists? He was informed: 'Abd al-Dār. He said: It befits us to be more faithful than them. Where is Muṣ'ab Ibn 'Umayr? He said: I am here. He (Prophet) said: Take this flag. Muṣ'ab Ibn 'Umayr took it and moved

forward with it in front of the Apostle of Allāh, may Allāh bless him. The first person to start fighting was Abū 'Āmir, the transgressor, who came forward with a party of fifty of his people and cried : I am Abu 'Āmir. The Muslims said : No welcome to you and no hospitality to you, O transgressor! He said : My people have suffered evil after me (i. e. in my absence). There were Qurayshite slaves with him. They and the Muslims exchanged stone-throwing till Abū 'Āmir and his companions turned their backs. The women of the polytheiests began to beat, cymbals drums and tambourines to excite their men reminding them of those slain at Badr. They sang :

We are the daughters of the Morning Star.
We walk on saddle cushions.
If you go forward, we will embrace you,
If you turn your back, we will be separated from you,
A separation without tender love.

He (Ibn Sa'd) said : Some people came close to the others. The archers were shooting arrows on the horsemen of the polytheists. Consequently the Hawāzin turned their backs. Then the standard-bearer Ṭalḥah Ibn Abī Ṭalḥah cried as to who would combat with him. 'Alī Ibn Abī Ṭālib, may Allāh be pleased with him, came forward. They met together between the two rows. 'Alī attacked him first and struck at his head. His skull was split up and he fell (dead) ; he was the commander of the army. The Apostle of Allāh, may Allāh bless him, was pleased and loudly recited the *takbir*. The Muslims also recited the *takbir*. They intensified their attack on the forces of the polytheists and struck them till their rows were thrown into disorder. Then Abū Shaybah 'Uthman Ibn Abī Ṭalḥah raised their flag. He was in front of the women and he was reciting :

Verily it is binding on the standard-bearer.
That his spear should be dyed (in blood) or it should break.

Ḥamzah Ibn 'Abd al-Muṭṭalib attacked him and struck his sword on the base of his neck . It cut his hand and shoulder

and reached his waist-wrapper somuch so that his ('Uthmān's) lungs appeared. He (Ḥamzah) retired saying: I am the son of the supplier of drinking water to the pilgrims. Then Abū Sa'd Ibn Abī Ṭalḥah raised it (flag) and Sa'd Ibn Abī Waqqāṣ shot an arrow at him. It pierced into his larynx and his tongue lolled out like that of a dog; he was killed. Then Muṣāfi' Ibn Ṭalḥah Ibn Abī Ṭalḥah raised it (flag). 'Āṣim Ibn Thābit Ibn Abi al-Aqlaḥ shot an arrow at him, which killed him; then al-Ḥārith Ibn Ṭalḥah Ibn Abī Ṭalḥah raised it, and 'Āṣim Ibn Thābit shot at him and killed him; then Kilāb Ibn Ṭalḥah Ibn Abī Ṭalḥah raised it, and al-Zubayr Ibn al-'Awwām killed him; then al-Julās[1] Ibn Ṭalḥah Ibn Abī Ṭalḥah raised it, and Ṭalḥah Ibn 'Ubayd Allāh killed him; then Arṭāt Shuraḥbil raised it, [P. 29] and 'Alī Ibn Abī Ṭālib killed him; then Shurayḥ Ibn Qāriẓ raised it, and we do not know who killed him; then their slave Ṣu'āb raised it. A narrator said: Sa'd Ibn Abī Waqqāṣ killed him. Another narrator said: 'Alī Ibn Abī Ṭālib killed him. And another narrator said: Quzmān killed him. The last one is the most trustworthy narration.

When their standared bearers were thus slain, the polytheists took to flight not seeing any thing. Their women-folk were invoking evil on them. The Muslims pursued them and put them to sword, as they liked. They drove them (polythiests) away from the battle-field and began to collect booty. The archers, who were posted at 'Aynayn, talked about them, and they were divided in their opinions. Their commander 'Abd Allāh Ibn Jubayr with a party of less than ten archers remained firm at his place. He said: I shall not go beyond the command of the Apostle of Allāh, may Allāh bless him. He advised his companions and recalled the command of the Apostle of Allāh, may Allāh bless him. They said that the Apostle of Allāh, may Allāh bless him, could not mean this, as the polytheists have been defeated, what our stay here would mean? They left the place and began to pursue the army and collect the booty, leaving the mountain vacant (i. e. unprotected).

1 All of them were brothers and they were the sons of Ṭalḥah.

Khālid Ibn al-Walīd noticed the unguarded part of the mountain and the small number of its force. He attacked with his cavalry and 'Ikrimah Ibn Abī Jahl followed him. They attacked the remnant of the archers and killed them. Their commander 'Abd Allāh Ibn Jubayr, may Allāh's mercy be on him, was slain and the ranks and files of the Muslims were thrown into disorder. Fortune turned and the air changed its direction. It was easterly and now it changed into westerly direction. Iblīs, may Allāh damn him, cried ; Muḥammad is slain. The Muslims were confused and began to fight against their custom. In haste and confusion they began to strike each other. Muṣ'ab Ibn 'Umayr was killed and an angel, appearing as Muṣ'ab Ibn 'Umayr, raised the flag. The angels were present that day, but they did not fight. The polytheists raised the slogan : O al-'Uzzā ! O al-Hubal. They slew a large number of Muslims. That day, he who could, turned his back. The Apostle of Allāh, may Allāh bless him, stuck to his place and did not cease shooting arrows from his bow. When they (arrows) were exhausted, he took to stone-throwing. A party of fourteen of his Companions, seven, *Muhājirs* including Abū Bakr al-Ṣiddīq, may Allāh be pleased with him, and seven *Anṣārs* remained there, till they defended. The Apostle of Allāh, may Allāh bless him, suffered in his face. His incisors received a blow and his cheeks and forehead were wounded. Ibn Qamī'ah attacked him with his sword and struck at his right side but Ṭalḥah Ibn 'Ubayd Allāh saved him with his hand and his finger was disabled Ibn Qamī'ah claimed that he had killed him (Prophet[P]), and this filled the Muslims with awe and disheartened them.

THOSE OF THE MUSLIMS WHO WERE SLAIN IN THE BATTLE OF UḤUD

That day (1) Ḥamzah, may Allāh show him mercy, was slain ; Waḥshī slew him, (2) 'Abd Allāh [P. 30] Ibn Jaḥsh : Abu al-Ḥakam

Ibn Akhnas Ibn Shariq slew him, (3) Muṣ'ab, Ibn 'Umayr: Ibn Qami'ah slew him, (4) Shammās Ibn 'Uthmān Ibn al-Sharīd al-Makhzūmi : Ubayyi Ibn Khalaf al-Jumaḥī slew him, (5) 'Abd Allāh and (6) 'Abd al-Raḥmān, sons of al-Hubayb of Banū Sa'd Ibn Layth, (7) Wahb Ibn Qābūs al-Muzanī, and (8) his nephew, al-Ḥārith Ibn 'Uqbah Ibn Qābūs (were also slain) Seventy persons of the *Anṣārs* were slain. Among them were (9) 'Amr Ibn Mu'ādh, the brother of Sa'd Ibn Mu'ādh and (10) Abū Ḥudhayfah al-Yamān, Muslims killed him by mistake, (11) The monk Ḥanẓalah Ibn Abī 'Āmir, (12) Abū Sa'd Khaythamah Ibn Khathamah, Abū Bakr's brother in-law, (13) Khārijah Ibn Zayd Ibn Abī Zuhayr; (14) Sa'd Ibn al-Rabī', (15) Abū Sa'īd al-Khudrī's father, Mālik Ibn Sinān, (16) al-'Abbās Ibn 'Ubādah Ibn Naḍlah, (17) Mujadhdhar Ibn Dhiyād, (18) 'Abd Allāh Ibn 'Amr Ibn Ḥarām, and (19) 'Amr Ibn al-Jamūḥ with many other noble persons were slain.

Twenty-three men of the polytheists were killed. Among them were the standard-bearers (nine in number), (10) Ḥumayd 'Abd Allāh Ibn Ḥumayd Ibn Zuhayr Ibn al-Ḥārith Ibn Asad Ibn 'Abd al-'Uzzā, (11) Abū 'Azīz Ibn 'Umayr, (12) Abu al-Ḥakam Ibn al-Aghnas Ibn Sharīq al-Thaqafī, who was slain by 'Alī Ibn Abī Ṭālib, (13) Sibā' Ibn 'Abd al-'Uzzā al-Khuzā'i who was also known as Ibn Umm Anmār and he was slain by Ḥamzah Ibn 'Abd al-Muṭṭalib, may Allāh be pleased with him, (14) Hishām Ibn Abī Umayyah Ibn al-Mughīrah, (15) al-Walīd Ibn al-Āṣ Ibn Hishām, (16) Umayyah Ibn Abī Ḥudhayfah, Ibn al-Mughīrah, (17) Khālīd Ibn al-A'lam al-'Uqaylī, (18) Ubayyi Ibn Khalaf al-Jumaḥī, whom the Apostle of Allāh, may Allāh bless him, slew with his own hand, (19) Abū 'Azzah al-Jumaḥī whose name was 'Amr Ibn 'Abd Allāh Ibn 'Umayr Ibn Wahb Ibn Ḥudhāfah Ibn Jumaḥ. He was taken prisoner on the day of Badr and the Apostle of Allāh, may Allāh bless him, had obliged him and he had said that he would not join any party against him (Prophet[P]), but he came with the polythesits to fight in the Battle of Uḥud The Apostle of Allāh, may Allāh bless him, captured him and he did not take any other captive besides him. He said : O Muḥammad[P] : oblige

me. The Apostle of Allāh, may Allāh bless him, said : Verily, a believer is not stung twice from the same hole. You will not return to Makkah to declare, rubbing your cheeks, that you had befooled Muḥammad twice. Then he ordered 'Āṣim Ibn Thābit Ibn Abi al-Aqlah who struck his neck.

When the polytheists withdrew from Uḥud, the Muslims came to the dead. (The corpse of) Ḥamzah Ibn 'Abd al-Muṭṭalib was brought before the Apostle of Allāh, may Allāh bless him. He did not wash him nor did he wash other martyrs. He said : Wrap them up with their blood and wounds. Place them here, I shall keep watch over them. Ḥamzah was the first person on whom Apostle of Allāh, may Allāh bless him, said four *takbirs*[1]. Afterwards the martyrs were collected and when one of them was brought, the same was placed by the side of Ḥamzah, and the Apostle of Allāh, may Allāh bless him, said funeral prayers over that martyr and Ḥamzah. Thus he said funeral prayers over him (Ḥamzah) seventy times. We have heard some one saying: The Apostle of Allāh, may Allāh bless him, did not offer funeral prayers over those slain at Uḥud [P. 31] The Apostle of Allāh, may Allāh bless him, said : Dig (a pit), widen it and let him (of the martyrs) precede who knew *al-Qur'ān* more. Those who were interred in the same grave were : 'Abd Allāh Ibn 'Amr Ibn Ḥarām and 'Amr Ibn al-Jamūḥ in one grave, Khārijah Ibn Zayd and Sa'd Ibn al-Rabī' in one grave; al-Nu'mān Ibn Mālik and 'Abah Ibn al-Ḥasḥās in one grave. Then the people or most of them carried their slain (men) to al-Madīnah and buried them in its suburbs. The crier of the Apostle of Allāh, may Allāh bless him, cried : Bring back the slain to their resting place. The crier found only one person who was not yet interred and it was Shammās Ibn 'Uthmān al-Makhzūmī.

The Apostle of Allāh, may Allāh bless him, returned the same day and offered *al-Maghrib* (*sunset*) prayers at al-Madīnah. Ibn Ubayyi and other hypocrites rejoiced at what the Apostle of

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1 To say *Allāh Akbar* (Allāh is Great). Four *takbirs* are recited in funeral prayers.

Allāh, may Allāh bless him, and his Companions had suffered. Thereupon the Apostle of Allāh, may Allāh bless him, said : They (polytheists) will not gain against us like what they have gained today until we kiss the *Rukn* (pillar of the Ka'bah). The *Anṣārs* mourned over those slain from among themselves. The Apostle of Allāh, may Allāh bless him, heard it and said : But there are no mourners over Ḥamzah. Then the women of the *Anṣārs* came to the door of the Apostle of Allāh, may Allāh bless him, and mourned over Ḥamzah. The Apostle of Allāh, may Allāh bless him, invoked blessings for them and ordered them to go back. Since then till today when a person of the *Anṣārs* dies, they begin mourning over Ḥamzah, then they mourn over the dead from among them.

Jarīr Ibn 'Abd al-Ḥamīd informed us on the authority of 'Aṭā Ibn al-Sā'ib, he on the authority of al-Sha'bī ; he said : The Apostle of Allāh, may Allāh bless him, manouevered against the polytheists on the day of Uḥud and that was the first time that he resorted to manoeuvring.

Hushaym Ibn Bashīr informed us : Ḥumayd al-Ṭawīl informed us on the authority of Anas Ibn Mālik : Verily, one of the incisors of the Prophet, may Allāh bless him, was broken on the day of Uḥud, his forehead was cleft and blood flowed over his face, may Allāh's blessings, pleasure, mercy and benedictions be on him. It was on this that he had said : How will that people prosper who treat their Prophet in this manner when he calls them to their Lord ? So this verse was revealed.

"It is no concern at all of thee (Muḥammad) whether He relent toward them or punish them ; for they are evil-doers".[1]

Abū Usāmah Ḥammād Ibn 'Urwah informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah ; she said : In the Battle of Uḥud, when the polytheists were defeated, Iblīs shouted : O servants of Allāh ! (take care of) your rear. He (Ibn Sa'd) said : Those in

1 *Al-Qur'ān*, 8 : 128.

front turned back and fell on their rear. Hudhayfah noticed that (the person whom they were attacking) was his father al-Yamān. He said : O servants of Allāh ! my father ! my father. She said : They did not withdraw till they had killed him. Thereupon Hudhayfah said : May Allāh forgive you ! 'Urwah said : By Allāh ! the remnants of his virtue were in Hudhayfah till he met Allāh (i. e., he died).

'Affān Ibn Muslim informed us : Hammād Ibn Salamah informed us on the authority of Abu al-Zubayr, he on the authority of Jābir Ibn 'Abd Allāh : Verily, the Apostle of Allāh, may Allāh bless him, said : I saw in a dream that I was in a strong coat of mail and I saw a slaughtered cow. I interpreted thus, that the coat of mail was al-Madīnah and the cow was a group of people. If you like we will stay in al-Madīnah. If they come here, we will fight with them. They (the young *Anṣārs*) said : By Allāh ! none entered our place in the days of *Jāhiliyyah* [P. 32] so how shall we let anyone enter in the days of Islām. He said : As you like. They went away and the Apostle of Allāh, may Allāh bless him, put on his coat of mail. Then they said : What we have done ! we have rejected the opinion of the Apostle of Allāh, may Allāh bless him. Then they returned and said : O Apostle of Allāh ! as you like. He said : Now ? It does not befit a prophet to put on coat of mail and then put it off until he has not fought.

Muḥammad Ibn Ḥumayd al-'Abdī related to us on the authority of Ma'mar, he on the authority of Qatādah : Verily, the incisor of the Prophet, may Allāh bless him, suffered in Uḥud, at the hands of 'Utbah Ibn Abī Waqqās. He ('Utbah) wounded him (Prophet) in the forehead. Sālim, the *mawlā* of Abū Ḥudhayfah, washed the blood of the Prophet, may Allāh bless him, and the Prophet, may Allāh bless him, said : How will that people prosper who treat their Prophet in this manner ? Allāh, the Blessed and High revealed. "It is no concern at all of thee (Muḥammad) whether He relent toward them or punish them" to the end of the verse.

Muḥammad Ibn Ḥumayd informed us on the authority of Ma'mar, he on the authority of al-Zuhrī: Verily, Satān cried on the day of Uḥud: Verily, Muḥammad is killed. Ka'b Ibn Mālik said: I was the first person to recognise the Prophet, may Allāh bless him. I recognized his eyes under the hood and I shouted at the top of my voice. Here is the Apostle of Allāh. He signalled to me to keep quiet. Thereupon Allāh, the most High, revealed: "Muḥammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels".[1]

Qutaybah Ibn Sa'īd al-Balkhī informed us: Layth Ibn Sa'd informed us on the authority of 'Abd al-Raḥmān Ibn Khālid, he on the authority of Ibn Shihāb, he on the authority of Sa'īd Ibn al-Musayyib: Verily, Ubayyi Ibn Khalaf al-Jumaḥī was taken prisoner on the day of Badr. When he paid ransom to the Apostle of Allāh, may Allāh bless him, he said to the Apostle of Allāh, may Allāh bless him: Verily, I own a horse whom I feed a *faraq*[2] of maize, and I hope I shall kill you (riding) that horse. The Apostle of Allāh, may Allāh bless him, said: Nay! I shall kill you on that horse, if Allāh will. When it was the day of Uḥud, Ubayyi Ibn Khalaf came urging that horse (to run fast). He came close to the Apostle of Allāh, may Allāh bless him. Some Muslims stopped him; they wanted to kill him. Thereupon the Apostle of Allāh, may Allāh bless him, said: Leave him, leave him. Then he stood with his javeline (حربة) in his hand and threw it at Ubayyi Ibn Khalaf. The javeline broke one of his ribs. Then he returned in critical condition to his companions who bore him, and they carried him. They said: There is no danger to you. Ubayyi said to them: Did he not say to me: Nay! I shall kill you if Allāh will. His companions took him away, but he died on the way. They interred him Sa'īd Ibn al-Musayyib said: Relating to this event Allāh revealed: "And

1 *Al-Qur'ān*, 3 : 144.

2 *Faraq* is a measure of 16 lbs.

thou (Muḥammad) threwest not when thou didst throw, but Allāh threw,".[1]

'Attāb Ibn Ziyād informed us: 'Abd Allāh Ibn al-Mubārak informed us on the authority of Sufyān Ibn 'Uyaynah, he on the authority of Yazīd Ibn Khuṣayfah, he on the authority of al-Sā'ib Ibn Yazīd or some one else; he said: On the day of Uḥud the Apostle of Allāh, may Allāh bless him, had put on two coats of mail.

'Attāb Ibn Ziyād informed us: Ibn al-Mubārak informed us: Sufyān Ibn 'Uyaynah informed us; [P. 33] he said: With the Apostle of Allāh, may Allāh bless him, about thirty persons were injured on the day of Uḥud. Every one of them came to him (Prophet), and knelt before him. Or he (Sufyān) said: He came before him and said: May my face be a redemption for your face and may my soul be ransom for your soul, Allāh's peace, without interruption, be on you.

Al-Ḥasan Ibn Mūsā al-Ashyab and 'Amr Ibn Khālid al-Miṣri informed us; they said: Zuhayr Ibn Mu'āwiyah informed us: Abū Isḥāq informed us on the authority of al-Barā Ibn 'Āzib; he said: In the Battle of Uḥud, the Apostle of Allāh, may Allāh bless him, appointed 'Abd Allāh Ibn Jubayr al-Anṣāri over the archers, who were fifty in number and placed them at a position, saying: If you see us suffering misfortune, do not leave your position until I send some one to you; and if you see that we have defeated the people and we have over-powered them and dispersed them, even then do not leave your position till I send you (a message). He (al-Barā) said: Then the Apostle of Allāh, may Allāh bless him, defeated them, and by Allāh! I noticed the women running on the mountain and their calfs and their anklets were exposed and they had raised their clothes (they were much disturbed). Then the companions of 'Abd Allāh Ibn Jubayr said: Take to booty, O people! take to booty. Your companions have over-powered, so what are you waiting for? 'Abd Allāh Ibn Jubayr

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1 *Al-Qur'ān*, 8 : 17.

said: Have you forgotten what the Apostle of Allāh, may Allāh bless him, has said to you? They said: By Allāh! verily, we will join the people and share booty. He (al-Barā) said: When they reached them, their faces had been turned and they had been defeated. This is referred to in the verse: "When the Apostle of Allāh was inviting them to their other group" With the Apostle of Allāh, may Allāh bless him, there did not remain but twelve persons. Seventy of our men suffered death. In the Battle of Badr the Apostle of Allāh, may Allāh bless him, and his Companions had slain seventy polytheists and taken captive seventy (or like number), thus one hundred and forty polytheists had suffered. Abū Sufyān came forward and said thrice: Is Muḥammad among his people? He (al-Barā) said: The Apostle of Allāh, may Allāh bless him, stopped them from replying. Then he said: Is Ibn Abī Quḥāfah among his people? Is Ibn Abī Quḥāfah among his people? Is Ibn al-Khaṭṭāb among his people? Is Ibn al-Khaṭṭāb among his people? Is Ibn al-Khaṭṭāb among his people? Abū Isḥāq said: He suspected اتّهم. Al-Ḥasan Ibn Mūsā said: There is none above them ليس فوقهم احد. Then Abū Sufyān turned to his companions and said: They have been slain and you have sufficed for them. Thereupon 'Umar could not control himself from saying: By Allāh! you have spoken a lie—O enemy of Allāh! all the persons you have named are alive; what you dislike still remains. He (al-Barā) said: Then he said: A day (in retaliation) of the day of Badr! War has various chances. You will find mutilated corpses, which I did not command, nor I disliked. Then he began to recite *rajaz* (war song). He added: O Hubal, be elevated! O Hubal, be elevated. Thereupon the Apostle of Allāh, may Allāh bless him, said: Why do you not reply to him? They (Companions) said: O Apostle of Allāh! what reply should we give him? He said: Say: Allāh is Elevated and High. Abū Sufyān said: Al-'Uzzā is ours and there is no 'Uzzā[1] for you. The Apostle of Allāh, may Allāh bless him, said:

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1 Al-'Uzzā was the name of an idol and it also means respect.

Why do you not reply to him? They said: What reply should we give? O Apostle of Allāh! He said: Say: Allāh is our Lord and there is no Lord for you.

Khālid Ibn Khidāsh informed us: 'Abd al-'Azīz Ibn Abū Ḥāzim [P, 34] informed us: My father related to me on the authority of Sahl Ibn Sa'd; he said: On the day of Uḥud, the incisors of the Apostle of Allāh, may Allāh bless him, were broken, his face was wounded and his helmet had broken on his head. Fāṭimah, may peace be on her, was washing his wounds and 'Alī was pouring water from his shield (المجن i.e., الترس). When Fāṭimah realized that water was only adding to the blood, she took a piece of mattress, burnt it and applied it; then blood stopped (flowing).

Khālid Ibn Khidāsh informed us: Al-Faḍl Ibn Mūsā al-Sīnānī informed us on the authority of Muḥammad Ibn 'Amr, he on the authority of Sa'd Ibn al-Mundhir, he on the authority of Abū Ḥumayd al-Sā'idī: Verily, the Apostle of Allāh, may Allāh bless him, set out on the day of Uḥud till he passed by Thaniyat al-Wadā'. There he came across an army of rough people. He asked: Who are they? They (Companions) said: He is 'Abd Allāh Ibn Ubayyi Ibn Salūl with six hundred allies, the Jews of Qaynuqā', who form the tribe of 'Abd Allāh Ibn Salām. He asked: Have they embraced Islām? They said: No, O Apostle of Allāh. He said: Tell them to go back. We do not accept help from polytheists against polytheists.

Abu al-Mundhir al-Bazzāz informed us: Sufyān al-Thawrī informed us on the authority of Ḥuṣayn, he on the authority of Abū Mālik: Verily, the Apostle of Allāh, may Allāh bless him, said funeral prayers over those slain at Uḥud.

GHAZWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AT ḤAMRĀ AL-ASAD

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him against al-Ḥamrā al-Asad on Sunday, 8 Shawwāl, after

the commencement of the thirty-second month from *hijrah*. They said : When the Apostle of Allāh, may Allāh bless him, returned from Uḥud on the evening of Saturday, a group of the leading *Anṣārs* passed the night at his door (keeping watch) and the Muslims passed the night in dressihg their wounds. When the Apostle of Allāh, may Allāh bless him, offered morning prayers on Sunday, he asked Bilāl to proclaim (or call) that the Apostle of Allāh, had ordered them to search their enemy, and that none who had not taken part in the fighting of the preceding days, should come out. Jābir Ibn 'Abd Allāh said (to the Prophet[P]) : Verily, my father had left me behind on the day of Uḥud to look after my sisters and I had not taken part in the battle, so allow me to march with you. The Apostle of Allāh, may Allāh bless him, permitted him. Thus none of those who had not participated in the Battle of Uḥud, marched with him (Prophet[P]) except him (Jābir). The Apostle of Allāh, may Allāh bless him, asked for his flag which was folded and not unfurled. He handed it over to 'Alī Ibn Abī Ṭālib and it has also been said, to Abū Bakr, may Allāh be pleased with both of them. He (Prophet[P]) set out with his wounded face, a scarf on his forehead, his incisor broken, inner side of his lower lip wounded and right shoulder weakened by the stroke of Ibn Qamī'ah and his knees scratched. The inhabitants of al-'Awālī thronged to join him when they heard the cry. The Apostle of Allāh, may Allāh bless him, rode his horse [P. 35] and the people marched with him. He despatched three persons of the Banū Aslam as vanguard who were to follow the foot-prints of the (polytheists) people. Two of them met (the polytheists) at Ḥamrā al-Asad. It is ten miles from al-Madīnah, on the way of al-'Aqīq to the left of Dhu al-Ḥulayfah, by the route of the valley. The people (polytheists) were noisy and counselling to return but Ṣafwān Ibn Umayyah was stopping them. They noticed these two men, overpowered them, killed them and proceeded on. The Apostle of Allāh, may Allāh bless him, reached there with his Companions and encamped at Ḥamrā al-Asad. He interred the two men in one grave; they were relatives. The Muslims enkindled fires

at five hundred places, which were visible from a long distance. The noise of their camp could be heard and their fires could be seen from a distance. By this, Allāh, the Most High and Blessed, humbled their enemy. The Apostle of Allāh, may Allāh bless him, returned to al-Madīnah on Friday after an absence for five days. He had left Ibn Maktūm as his vicegerent at al-Madīnah.

SARIYYAH OF ABŪ SALAMAH IBN 'ABD AL-ASAD AL-MAKHZŪMĪ

Then (occurred) the *sariyyah* of Abū Salamah Ibn 'Abd al-Asad al-Makhzūmī against Qaṭan, a mountain in the vicinity of Fayd, where there is a spring of Banū Asad Ibn Khuzaymah. It took place on the day of the appearance of the moon of al-Muḥarram, after the commencement of the thirty-fifth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him. It was beeause (a report) had reached the Apostle of Allāh, may Allāh bless him, that Ṭulayḥah and Salamah, sons of Khuwaylid, were moving about among their people to induce them to fight againt the Apostle of Allāh, may Allāh bless him. Thereupon the Apostle of Allāh, may Allāh bless him, called Abū Salamah and handed over a flag to him. He despatched one hundred and fifty *Muhājirs* and *Anṣārs* with him, and said : March till you reach the land of Banū Asad, and attack them before their parties attack you. Then he (Abū Salamah) set out and marched fast, leaving aside the usual path. He passed by al-Akhbār and reached the border of Qaṭan where he attacked an open space and seized it. They captured three slave shepherds and all others escaped and they (shepherds) went to their people and scared them ; so they dispersed in all directions. Then Abū Salamah divided his men in three parties for going and in search of cattle and goats. They out came back safe. They had brought camels and goats but did not find any one there. Then Abū Salamah returned with all these to al-Madīnah.

SARIYYAH OF 'ABD ALLĀH IBN UNAYS

Then (occurred) the *sariyyah* of 'Abd Allāh Ibn Unays against Sufyān Ibn Khālid Ibn Nubayḥ al-Hudhali at 'Uranah. He set out from al-Madīnah on 5 Muḥarram after the commencement of [P. 36] the thirty-fifth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him. It was because (a report) had reached the Apostle of Allāh, may Allāh bless him, that Sufyān Ibn Khālid al-Hudhali, later of al-Liḥyān, used to halt at 'Uranah and adjoining places and was mobilizing the men of his tribe, and others (to fight against the Apostle of Allāh, may Allah bless him). Thereupon the Apostle of Allāh, may Allāh bless him, sent 'Abd Allāh Ibn Unays to kill him. He (Ibn Unays) said : O Apostle of Allāh ! describe him before me. He said : When you will see him, you will be frightened and bewildered and you will recall Satan. He said : I am not afraid of men, and I asked for permission to resort to pretext. He (Prophet[p]) permitted me. Then I took my sword, and went out, pretending to be one of the Khuzā'ah, till I entered 'Uranah. There I met him with his followers from different tribes, and those who had joined him. I recognized him by the description (given by) the Apostle of Allāh, may Allāh bless him. I feared him and I found myself perspiring. Thereupon I said (to myself) : Allāh and His Apostle are true. He asked : Who is this man ? I said : A man from the Khuzā'ah, I heard about your mobilizing the people against Muḥammad[p], so I came to you to join you. He said : Yes, I have been mobilizing (forces) against him. Then I walked with him and talked to him, and he enjoyed my talk till I reached his tent. His companions dispersed, were separated from him and went to sleep ; then I killed him when he was unprepared. I took his head and entered a cave in a mountain where a spider wove its web. People came in search, but they found nothing, and returned. Then I came out and travelled by night, hiding myself in the day, till I reached al-Madīnah. I found the Apostle of Allāh, may Allāh bless him, in the mosque. He saw me, and said : May your face

prosper! I said: O Apostle of Allāh! may your face prosper! I put his head before him and gave full information about my (expedition). He bestowed a staff on me and said: Walk with it to the Paradise. It remained with him. When he was on the verge of his death he left a will to place it in his shroud (كفن). They did accordingly. His absence (from al-Madīnah) was for 18 days and he came back on Saturday, 23 Muḥarram.

SARIYYAH OF AL-MUNDHIR IBN 'AMR

Then (occurred) the *sariyyah* of al-Mundhir Ibn 'Amr al-Sā'idī to Bīr Ma'ūnah in Ṣafar after the commencement of the thirty-sixth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: Abū Barā 'Āmir Mulā'ib al-Asinnah (a player of spears) Ibn Mālik Ibn Ja'far al-Kilābi came to the Apostle of Allāh, may Allāh bless him, and offered some presents which he did not accept. He (Prophet) invited him to embrace Islām, but he did not join it, nor did he go (from there). He said: If you send a few of your Companions with me to my people I hope they will respond to your preaching and will follow your orders. Thereupon he (Prophet) said: I fear the people of Najd (will slay them). He said: I take them in my protection, and no one will confront them. Then the Apostle of Allāh, may Allāh bless him, sent seventy *Anṣār* young men with him. They were known as al-Qurrā (readers of *al-Qur'ān*) and appointed [P. 37] al-Mundhir Ibn 'Amr al-Sā'idī as their leader. When they halted at Bīr Ma'ūnah which is a spring of Banū Sulaym and which lies between the territories of Banū 'Āmir and Banū Sulaym and both the places were counted as being connected with it. It lies in the territory of al-Ma'din. They halted, encamped there and let loose their camels. They despatched Ḥarām Ibn Milḥān in advance with the epistle of the Apostle of Allāh, may Allāh bless him, to 'Āmir Ibn al-Ṭufayl.

He ('Āmir) attackad Ḥarām, and killed him and then called the Banū 'Āmir against them (Muslims). They declined, saying: The protection of Abū Barā will not be dishonoured. Then he cried for the help of the tribes of 'Uṣayyah, Ri'l, and Dhakwān branches of Sulaym. They responded and chose him as their chief. The Muslims waited for a long time for Ḥarām. They then walked on his footsteps and were confronted by the people who surrounded them. They were numerically superior to them. They fought them and the Companions of the Apostle of Allāh, may Allāh bless him, were slain. They were seventy and included Sulaym Ibn Milḥān and al-Ḥakam Ibn Kaysān. When they had been surrounded, they had said; O Allāh! We do not find any one to convey our *salām* to Thy Apostle except Thee, so convey our *salām* to him. Gabriel, communicated the news to him, may Allāh bless him. He (Prophet) said: And on them be peace. Al-Mundhir Ibn 'Amr had remained (alive): They said (to him): If you like we shall give you safety. He declined and came to the place where Ḥarām had fallen. There he fought them till he was slain. The Apostle of Allāh, may Allāh bless him, said: He walked quickly to die i. e. he advanced towards sure death. 'Amr Ibn Umayyah al-Ḍamri was with them. All of them were killed, except him; then 'Āmir Ibn al-Ṭufayl said: My mother has to free a slave, so you are liberated on her behalf and he wounded his forehead. 'Amr Ibn Umayyah did not find 'Āmir Ibn Fuhayrah among the dead. He enquired about him from 'Āmir Ibn al-Ṭufayl who said to him: A man of Banū Kilāb whose name was Jabbār Ibn Sulmā had slain him. When he speared him, he ('Āmir) said: By Allāh! I am lucky. He was raised to the heaven. Thereupon Jabbār Ibn Sulmā embraced Islām because of what he had seen of the slaying of 'Āmir Ibn Fuhayrah and his being raised to heaven. The Apostle of Allāh, may Allah bless him, said: The angels covered his corpse and elevated it to *'Illiyīn* (heaven). The report of the people of Bīr Ma'ūnah reached the Aposlte of Allāh, may Allāh bless him, and the same night the report of the sufferings of Khubayb Ibn 'Adī and Marthad Ibn Abī Marthad reached him.

He (Prophet) despatched Muḥammad Ibn Maslamah. The Apostle of Allāh, may Allāh bless him, said : It is the doing of Abū Barā and so I dislike it. The Apostle of Allāh, may Allāh bless him, cursed their slayers after the morning prayers, saying : O Allāh ! Tighten Thy grip on the Muḍar. O Allāh ! (smite the land with) drought like that of Joseph. O Allāh ! keep an eye on Banū Liḥyān, 'Aḍal al-Qārah, Zighb, Ri'l, Dhakwān and Uṣayyah since they have disobeyed Allāh and His Apostle. The Apostle of Allāh, may Allāh bless him, was not grieved at any one more than those slain at Bīr Ma'ūnah. Allāh revealed verses about them which were subsequently abrogated. (It was) : Convey to our people from us that we met our Lord Who is pleased with us and we are pleased with Him. The Apostle of Allāh, may Allāh bless him, said : O Allāh ! guide Banu 'Āmir and avenge the violation of promise by 'Āmir Ibn al-Ṭufayl. 'Amr Ibn Umayyah walked on foot for four days. When he was at the outskirts of Qanāt, he met [P. 38] two men of the Banū Kilāb who had the security of the Apostle of Allāh, may Allāh bless him He killed them unknowingly. Then he came before the Apostle of Allāh, may Allāh bless him, and informed him of the men of Bīr Ma'ūnah having been slain. Thereupon the Apostle of Allāh, may Allāh bless him, said : Did You return from them ? He informed the Prophet, may Allāh bless him, of his having killed two men of the Banū 'Āmir. He (Prophet) said : You have done an evil (act) ; they had security and protection from me. So I shall pay their ransom. Then he sent their ransom to their people.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us : Sa'īd Ibn Abī 'Arūbah informed us on the authority of Qatādah, he on the authority of Anas Ibn Mālik : Verily, Ri'l, Dhakwān, 'Uṣayyah and Banū Liḥyān came to the Apostle of Allāh, may Allāh bless him, and sought his assistance against their people. He helped them with seventy persons of *al-Anṣār*. They were called *al-Qurrā* (readers of *al-Qur'ān*). They collected fuel by day and offered prayers by night. When they reached Bīr Ma'ūnah they (Ri'l, etc.)

treacherously killed them. This report reached the Prophet of Allāh, may Allāh bless him, who recited the *qanūt*[1] in the morning prayers for a month invoking Divine wrath on Ri'l, D͟hakwān, 'Uṣayyah and Banū Liḥyān. He (Anas) said : Then we read a verse in *al-Qur'ān* for a long time which was either removed or forgotten. (It was) : convey to our people from us that we met our Lord Who was pleased with us and we were pleased with Him.

Yaḥyā Ibn 'Abbād informed us : 'Umārah Ibn Zād͟hān informed us : Makḥūl related to me ; he said : I asked Abū Ḥamzah Anas Ibn Mālik about the *Qurrā* (readers of *al-Qur'ān*). He said : Woe to thee ! they were slain in the life time of the Apostle of Allāh, may Allāh bless him. They brought sweet water for the Apostle of Allāh, may Allāh bless him, and collected fire-wood, and by night stood at al-Savāra for prayers.

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1 قنوت literally means devotion to Allāh and to be obedient to Him. The *Qurān* says (2 : 110, and 30: 25) كل له قانتون i. e. *All are obedient* unto *Him*. It signifies also the act of standing with in the performance of the prayer. قنوت الوتر or دعاء القنوت means : Supplication while standing. The supplication commonly recited begins : with (اللهم انانستعينک الخ) O Allāh ! verily we beg of Thee aid to be obedient . . .

The other supplication is known as قنوت نازله which is recited to invoke torment on the enemy. The same is reproduced here :

اللهم اهدنی فی من هدیت وعافنی فی من عافیت و تولنی فی من تولیت
و بارک لی فیما اعطیت وقنی شر ما قضیت انک تقضی ولا یقضی علیک و انه
لا یذل من والیت ولا یعز من عادیت تبارکت ربنا و تعالیت ۔ ابو داؤد صفحه ۲-۲۰۱

Translation : O Allāh ! guide me along with those whom Thou hast guided, keep me safe with those whom Thou hast kept safe, befriend me along with those whom Thou hast befriended, bless me in what Thou bestowest on me, protect me from the evil Thou hast decreed, Verily, Thou decreest and no decree is imposed on Thee, he whom Thou lovest is not humbled and he whom Thou likest not, is not respected. Blessed and Elevated be our Lord.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhrī informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb, 'Abd al-Raḥmān Ibn 'Abd Allāh Ibn Ka'b Ibn Mālik, and some learned men informed me: Verily, al-Mundhir Ibn 'Amr al-Sā'idī was slain on the day of Bīr Ma'ūnah and it is said about him that he went forward to embrace death. 'Āmir Ibn al-Ṭufayl had sought the assistance of Banū Sulaym against them (al-Mundhir and his companions). They responded and slew them except 'Amr Ibn Umayyah al-Ḍamri whom 'Āmir Ibn al-Ṭufayl had captured and subsequently released. When he came to the Apostle of Allāh, may Allāh bless him, the Apostle of Allāh, may Allāh bless him, said to him: Have you returned from among them? Was 'Āmir Ibn Fuhayrah also in this group? Ibn Shihāb said: 'Urwah Ibn al-Zubayr believed that he ('Āmir) was also killed that day, but his corpse was not found when they were interred. 'Urwah said: They saw that the angels had buried it.

'Attāb Ibn Ziyād informed us: 'Abd Allāh Ibn al-Mubārak informed us; he said: Mālik Ibn Anas informed us on the authority of Isḥāq Ibn 'Abd Allāh Ibn Abī Ṭalḥah, he on the authority of Anas Ibn Mālik; he said: A verse was revealed about the persons killed at Bīr Ma'ūnah but subsequently the same was abrogated. (It ran thus): Convey to our people that we met our Lord Who is pleased with us and we are pleased with Him. The Apostle of Allāh, may Allāh bless him, invoked Divine wrath for thirty mornings on those who had killed them. He invoked Divine wrath against Ri'l, Dhakwān and 'Uṣayyah who had disobeyed [P. 39] Allāh and His Apostle.

Al-Faḍl Ibn Dukayn informed us: Sufyān Ibn 'Uyaynah informed us on the authority of 'Āsim; he said: I heard Anas Ibn Mālik saying: I did not witness the Apostle of Allāh, may Allāh bless him, more grieved for any one than for those slain at Bīr Ma'ūnah.

SARIYYAH OF MARTHAD IBN ABĪ MARTHAD

Then (occurred) the *sarriyyah* of Marthad Ibn Abī Marthad al-Ghanawī towards al-Rajī' in Ṣafar after the commencement of the thirty-sixth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

'Abd Allāh Ibn Idrīs al-Awdī informed us: Muḥammad Ibn Isḥāq informed us on the authority of 'Āsim Ibn 'Umar Ibn Qatādah Ibn al-Nu'mān al-Ẓafarī; (second chain) Ma'n Ibn 'Īsa al-Ashja'ī informed us: Ibrāhīm Ibn Sa'd informed us on the authority of Ibn Shihāb, he on the authority of 'Umar Ibn Asīd Ibn al-'Alā Ibn Jāriyah who was an associate of Abū Hurayrah; he said: A group of the 'Aḍal and al-Qārah, who were connected with al-Hūn Ibn Khuzaymah, came to the Apostle of Allāh, may Allāh bless him, and said: O Apostle of Allāh! there is Islām in us (i.e. has been introduced among us) so send some of your Companions to teach us *al-Qur'ān* and make us understand it and instruct us in the laws of Islām. The Apostle of Allāh, may Allāh bless him, sent a party of ten persons (1) 'Āṣim Ibn Thābit Ibn al-Aqlaḥ, (2) Marthad Ibn Abī Marthad, (3) 'Abd Allāh Ibn Ṭāriq, (4) Khubayb Ibn 'Adī, (5) Zayd Ibn al-Dathinah, (6) Khālid Ibn Abī al-Bukayr, (7) Mu'attib Ibn 'Ubayd, uterine brother of 'Abd Allāh Ibn Ṭāriq, both (the brothers) belonged to Balli tribe and were allies of Banū Ẓafar. He (Prophet) appointed 'Āṣim Ibn Thābit as their leader, and another narrator said: (he appointed) Marthad Ibn Abī Marthad. They set out and reached al-Rajī' which is a spring of Hudhayl on the way to al-Hadah. Al-Hadah is seven miles from it (al-Rajī') and seven miles from 'Usfān. They ('Aḍal and al-Qārah) behaved treacherously to them and sought the help of Hudhayl against them (Muslims). Banū Liḥyān marched against them, but they (Muslims) did not fear them except those who had swords in their hands which they had concealed. The Companions of the Apostle of Allāh, may Allāh bless him, drew their swords. Thereupon they said: By Allāh! we do not want to fight with you. Verily, we want to take revenge from the

Makkans through you and we pledge and make promise that we will not fight with you. Then 'Āsim Ibn Thābit, Marthad Ibn Abī Marthad, Khālid Ibn al-Bukayr and Mu'attib Ibn 'Ubayd said: By Allāh! we shall not accept the pledge or promise of polytheists. They fought against them until they were killed. As regards Zayd Ibn al-Dathinah, Khubayb Ibn 'Adī and 'Abd Allāh Ibn Ṭāriq, they were captured as they had surrendered. The (polytheists) wanted (to cut) the head of 'Āṣim Ibn Thābit to sell it to Sulāfah Bint Sa'd Ibn Shuhayd who had taken a vow to drink wine in the skull of 'Āṣim as he had killed her two sons Musāfi' and Julās on the day of Uḥud, but the wasps saved him. They said: [P. 40] Wait till evening when they (wasps) will go away. But Allāh made a flood sweep over the valley which carried away his corpse. They took with them three persons as prisoners, on reaching Marr al-Ẓahrān 'Abd Allāh Ibn Ṭāriq released his hand from rope and drew his sword. Some people had remained behind. They stoned him to death. His grave is at Marr al-Ẓahrān. They brought Khubayb and Zayd to Makkah where Ṣafwān Ibn Umayyah bought Zayd whom he slew to avenge his father; and Ḥujayr Ibn 'Abī Ihāb bought Khubayb Ibn 'Adi for his sister's son 'Uqbah Ibn al-Ḥārith Ibn 'Āmir Ibn Nawfal that he might kill him in revenge for his father. They kept them imprisoned as prisoners till the sacred months[1] passed. Then they took them to al-Tan'īm[2] and killed them. Before being killed each of them offered two *rak'ahs* of prayers. Khubayb was the first person who offered prayers before being killed.[3]

'Abd Allāh Ibn Idrīs informed us: 'Amr Ibn 'Uthmān Ibn 'Abd Allāh Ibn Mawhab the *mawlā* of al-Ḥārith Ibn 'Āmir related

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1 The sacred months are Rajab, Dhu al-Qa'dah, Dhu al-Ḥijjah and Muḥarram. During these months they abstained from blood-shed.

2 Al-Tan'īm is a village beyond the limits of the sanctuary. It lies at a distance of two *fersakhs* from Makkah on the route of Sarif.

3 صلاة الخوف are prayers offered by one condemned to death just before he is beheaded or is sent to gollows.

to me; he said: Mawhab said to me: Khubayb said to me: When they (polytheists) had entrusted him to me: O Mawhab! I want three things from you, (1) Let me have sweet (water) to drink, (2) Avoid providing me with what is slaughtered to idols, and (3) convey to me their intention of killing me beforehand.

'Abd Allāh Ibn Idrīs informed us on the authority of Muḥammad Ibn Isḥāq, he on the authority of 'Āṣim Ibn 'Umar Ibn Qatādah: A party of the Quraysh including Abū Sufyān intended to kill Zayd. A person said to him: O Zayd! say, by Allāh! do you like that you had been with the members of your family and in your place Muḥammad had been with us so that we could have beheaded him. He said: No! by Allāh! I do not like that even a thorn should prick Muḥammad and cause pain to him while I sit among the members of my family. He (Ibn Qatādah) said: Abū Sufyān said: I did not see any people more attached to their chief than the Companions of Muḥammad were to him.

GHAZWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AGAINST THE BANU NAḌĪR

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against Banu al-Naḍīr, Rabī' al-Awwal of the fourth year, after the commencement of the thirty-seventh month from his *hijrah*. The dwellings of Banu al-Naḍīr were in the territory of al-Ghars and its adjoining places where there lay the graveyard of Banū Khaṭmah. They were in alliance with Banū 'Āmir.

They (narrators) said: The Apostle of Allāh, may Allāh bless him, set out on Saturday and offered prayers in the mosque of Qubā, and with him there were his Companions, the *Muhājirs* and *Anṣārs*. Then he went to Banu al-Naḍīr and had a talk with

them about their assisting him in the realization of the ransom of the two persons of Kilāb whom 'Amr Ibn Umayyah al-Ḍamri had slain. They said: O Abu al-Qāsim, we will do as you like. Then some of them went into secret consultation and decided to act treacherously against him (Prophet). 'Amr Ibn Jiḥāsh Ibn Ka'b Ibn Basīl al-Naḍari said: I shall ascend on the roof of a house from where I shall throw a stone down (on him). Thereupon [P. 41] Sallām Ibn Mishkam said: Do not do it. By Allāh! he will come to know what you intend to do with him. It would be a violation of our agreement with him. The Apostle of Allāh, may Allāh bless him, received information of what they intended to do. He rose in a hurry as if he was in need. Then he returned to al-Madīnah, and his Companions joined him. They said: You left and we did not know of it. He said; The Jews had intended to act treacherously; Allāh informed me and I left. The Apostle of Allāh, may Allāh bless him, sent Muḥammad Ibn Maslamah (with a message): Go out from my land and you shall not live here because of the treachery you had intended to commit. You are given ten days' time (to leave). He who is seen after this time would be beheaded. They passed several days in making preparations. and sent messengers to their supporters of Dhu al-Jadr. They hired sturdy camels. (In the meantime) Ibn Ubayyi also sent (a message) to them: Do not leave your houses and stay in your fort. Verily, there are two thousand people of my tribe and other Arab tribes are also with me. They will enter your fort to join you, and will die to the last man. The Qurayẓah and your allies from the Ghaṭafān will come to your assistance. Ḥuyayyi was tempted by what Ibn Ubayyi had said. He sent (a message) to the Apostle of Allāh, may Allāh bless him: We shall not leave our houses; you may do what you like. The Apostle of Allāh, may Allāh bless him, said the *takbīr* loudly, and the Muslims said the *takbīr* in response. He (Ibn Sa'd) said: The Jews had waged war[1] so the Prophet, may Allāh bless him, marched against them with

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1 i. e., had initiated the war.

his Companions. He offered '*Aṣr* prayers in the plain of Banu al-Naḍir. 'Alī[1] was the standard bearer. He (Prophet) had appointed Ibn Umm Maktūm as his vicegerent.

When they (Banu al-Naḍir) saw the Apostle of Allāh, may Allāh bless him, they climbed over their forts with arrows and stones. The Qurayẓah kept aloof and did not help them. Ibn Ubayyi and their allies of the Ghaṭafān deserted them, so they lost all hope of their help. The Apostle of Allāh, may Allāh bless him, besieged them and cut their trees of date-palms. Then they said: We go out of your land. He said: Today I shall not accept (this offer). But you can leave it and save your lives ; carry what your camels can except arms. The Jews accepted this condition. He (Prophet) had besieged them for fifteen days, during which time they were demolishing their houses[2] (with their own hands). He (Prophet) banished them from al-Madinah and appointed Muḥammad Ibn Maslamah (to execute) their banishment. They made their women folk and children ride and loaded their luggage on six hundred camels. Thereupon the Apostle of Allāh, may Allāh bless him, said : Among their people they (Jews) are like the Banu al-Mughīrah among the Quraysh. They went to Khaybar, and the hypocrites felt much grieved for them. The Apostle of Allāh, may Allāh bless him, confiscated their property and arms which consisted of fifty coats of mail, fifty hoods and three hundred-forty swords. The property of Banu al-Naḍir was personally for the Apostle of Allāh, may Allāh bless him, to meet his needs. He did not have its fifth part separated nor he allotted a share for any one. However he gave some of it to some of his Companions. The names of the *Muhājirs* on whom he bestowed and whose names have been handed down to us are: Abū Bakr al-Ṣiddiq, (received) Bir Ḥajr, 'Umar Ibn al-Khaṭṭāb, Bīr Jarm, 'Abd al-Raḥmān Ibn 'Awf, Sawālah, Ṣuhayb Ibn Sinān, al-Ḍaraṭah, al-Zubayr Ibn al-'Awwām and Abū [P. 42] Salamah Ibn 'Abd al-

1 رضى الله عنه p. 58.

2 This shows that they followed what we call scorched earth policy.

Asad, al-Buwaylah, and Sahl Ibn Ḥunayf and Abū Dujānah, property which was known as that of Ibn Kharashah.

Muḥammad Ibn Ḥarb al-Makki and Hāshim Ibn al-Qāsim al-Kināni informed us; they said: Al-Layth Ibn Sa'd informed us on the authority of Nāfi', he on the authority of 'Abd Allāh Ibn 'Umar: Verily, the Apostle of Allāh, may Allāh bless him, burnt the date-palm garden of al-Naḍīr which was known as al-Buwayrah. Thereupon Allāh the most High revealed: "Whatsoever palm trees ye cut down or left standing on their roots, it was by Allāh's leave."[1]

Hawdhah Ibn Khalīfah informed us: 'Awf informed us on the authority of al-Ḥasan: Verily, the Prophet, may Allāh bless him, banished Banu al-Naḍīr; he said: Go. Verily, it is the first of exile (حشر); and I am on its traces (أثر).

GHAZWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, TO BADR AL-MAW'ID[2]

Then (occurred) the *ghazwah* Badr al-Maw'id of the Apostle of Allāh, may Allāh bless him, and that is different from the *ghazwah* of Badr al-Qitāl (in which fighting took place). It was on the (appearance of the) crescent of Dhu al-Qa'dah, after the commencement of the forty-fifth month from his *hijrah*.

They said: When Abū Sufyān Ibn Ḥarb wanted to return from the Battle of Uḥud; he cried: There will be a recurrence (of fighting) between you and us in the beginning of next year at Badr al-Ṣafra,[3] where we will fight. Thereupon the Apostle of

1 *Al-Qur'ān*, 59 : 5.

2 This is generally known as the second Badr.

3 Al-Ṣafrā is a village situated between Makkah and al-Madīnah.

Allāh, may Allāh bless him, said to 'Umar Ibn al-Khaṭṭāb: Say, yes, if Allāh will. Then the people dispersed and the Quraysh returned. They (Quraysh) informed their allies of the possible recurrence and made arrangements for marching out. When the period came to a close, Abū Sufyān was reluctant to march. (In the meantime) Nu'aym Ibn Mas'ūd al-Ashja'ī arrived in Makkah, Abū Sufyān said to him: I made a promise to confront Muḥammad and his Companions at Badr. That time has come, but this is a year of drought while a year of plentitude and prosperity suits us. I do not like that Muḥammad should march and I should not march out (to meet him) as he will be emboldened. We will carry out twenty of your assignments for which Suhayl Ibn 'Amr will be a surety, only you will have to go to al-Madīnah and induce the Companions of Muḥammad to desert him. He said: Yes. They (Quraysh) made arrangements and made him ride a camel. He travelled fast and arrived at al-Madīnah. He informed them of Abū Sufayān's mobilization (of forces) and of what he had of plenty of arms and equipments. The Apostle of Allāh, may Allāh bless him, said: By him in Whose hand is my soul! I shall surely march even if a single person does not accompany me. Allāh helped the Muslims and dread went out (of their hearts). The Apostle of Allāh, may Allāh bless him, appointed 'Abd Allāh Ibn Rawāḥah as his vicegerent at al-Madīnah. 'Alī Ibn Abī Ṭālib was his standard-bearer; he (Prophet), marched with one thousand and five hundred Muslims. There were only ten horses. They set out with their merchandize. Badr al-Ṣafrā was a place of assembling of the Arabs and a market was held there from the crescent (first day) of Dhu al-Qa'dah till the eighth and then people dispersed to their houses. They (Muslims) reached Badr on the first night of Dhu al-Qa'dah and the market commenced the next morning. There they stayed for eight days and sold [P. 43] what merchadize they had brought and made a profit of a *dirham* for a *dirham* (i.e. 100 p.c.) and returned. The people heard about their march. Abū Sufyān Ibn Ḥarb set out from Makkah with two thousand men of the Quraysh and

fifty horses. They reached Majannah, which was also known as Marr al-Ẓahrān; he said: Return. Verily, a year of plenty and prosperity suits us when we graze (our animals under the shade of) trees and drink milk. This year is the year of drought. I am going back and you should also return. The people of Makkah called this army, the army of *al-sawīq* (gruel of parched barley). They say: They had come out drinking gruel of parched barley. Ma'bad Ibn Abū Ma'bad al-Khuzā'i came to Makkah with the news of the Apostle of Allāh, may Allāh bless him, and his march to Badr with his Companions. Thereupon Ṣafwān Ibn Umayyah said to Abū Sufyān: I stopped you that day from (threatening them) by fixing a period; now they are emboldened as they have noticed that we stayed behind. Then they began preparations for the *ghazwah* of *Khandaq* (Ditch).

Ḥajjāj Ibn Muḥammad informed us on the authority of Muḥammad, he on the authority of Ibn Jurayj, he on the authority of Mujāhid:

"Those unto whom men said: Lo! the people have gathered against you".[1]

He (Mujāhid) said: This is Abū Sufyān who had said on the day of Uḥud: O Muḥammad! this is the appointed time for the retaliation of Badr where you killed our people. Thereupon Muḥammad, may Allāh bless him, said: May be. Then the Prophet, may Allāh bless him, set out on the appointed time, till they stopped at Badr when it was the market time. The words of Allāh are "So they returned with grace and favour from Allāh and no harm touched them".[2]

The profit was what they earned from trade. This *ghazwah* is also known as that of Badr al-Ṣughrā (small Badr).

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1 *Al-Qur'ān*, 3 : 173.

2 *Al-Qur'ān*, 3 : 174.

GHAZWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, TO DHĀT AL-RIQĀ'.[1]

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, to Dhāt al-Riqā' in al-Muharram after the commencement of the forty-seventh month from his *hijrah*. They said: A person came to al-Madīnah with merchandize and informed the Companions of the Apostle of Allāh, may Allāh bless him, that the Anmār and the Tha'labah had mobilized their forces. This (news) reached the Apostle of Allāh, may Allāh bless him. He appointed 'Uthmān Ibn 'Affān, his vicegerent at al-Madīnah and marched out in the night of Saturday, 10 Muharram with four hundred of his Companions; it is also said (that they were) seven hundred. He proceeded until he reached their place at Dhāt al-Riqā' which is a mountain having red, black and white patches near to al-Nukhayl,[2] between al-Sa'd and al-Shuqrah.[3] There he found no one except women folk whom he captured. Among them was a beautiful girl. The A'rāb (Bedouins) had escaped to the mountain peaks. When the time of prayers came, the Muslims feared that they would be attacked, so the Apostle of Allāh, may Allāh, bless him, offered the صلاة الخوف (prayers of fear)[4] which was the first

1 Lit. Dhāt al-Riqā' means: having patches. Ibn Hishām says: It was known *Ghazwah* of Dhāt al-Riqā' because the Muslims had torn their flags. It is also said that it was named after a tree known as Dhāt al-Riqā'. This was a large tree having a trunk like that of a plane-tree, leaves like that of pumpkin and fruits resembling figs. The editors of Ibn Hishām ascribe to Abū Dharr, the naming this *Ghazwah* Al-Suhaylī supports Ibn Sa'd's version that it was the land of various patches. Al-Bukhāri says on the authority of Abū Mūsā al-Ash'arī that the feet of the warriors were injured on account of walking on a stony and rough surface, and they were bandaged with patches. See Ibn Hishām, Q. II, p. 204; Bukhārī, Vol. III p. 100. Suhayli, Vol. I, p. 181.

2 Al-Nukhayl was a spring in the suburbs of al-Madīnah. Ibn Hishām however considers it to be Nakhl, a place in Nejd in the territory of Ghaṭafān. See Q. II. p. 204.

3 Al-Sa'd is a mountain in Ḥijāz.

4 صلاة الخوف on the battle fields is offered by parties alternately. The

(Continued on page 75)

prayer of fear. The Apostle of Allāh, may Allāh bless him, returned to al-Madīnah. He purchased Jābir Ibn 'Abd Allāh's camel in this journey for an *ūqiyah* (of silver) and on condition that he would be allowed to go on it to al-Madīnah. He asked him of the debt [P. 44] of his father about which he (Jābir) informed him. Thereupon, the Apostle of Allāh, may Allāh bless him, invoked Allāh's pardon for him twenty-five times during the night. The Apostle of Allāh, may Allāh bless him, sent Ji'āl Ibn Surāqah at al-Madīnah with good tidings of his safety and that of the Muslims. He arrived at Ṣirār on Saturday, 25 Muḥarram. Ṣirār was a well in the days of *Jāhiliyyah* three miles away from al-Madīnah on the route to al-'Irāq. He (Prophet[P]) remained absent (from al-Madīnah) for 15 nights.

'Affān Ibn Muslim informed us: Abān Ibn Yazīd informed us; (second chain) Yaḥyā Ibn Abī Kathīr related to me on the authority of Abū Salamah Ibn 'Abd al-Raḥmān, he on the authority of Jābir Ibn 'Abd Allāh; he said: When we were at Dhāt al-Riqā' and found a shady tree we left it for the Apostle of Allāh, may Allāh bless him. He (Jābir) said: A man from among the polythiests came and seized the sword of the Apostle of Allāh, may Allah bless him, which was hanging in the tree. He unsheathed it and said to the Apostle of Allāh, may Allāh bless him: Do you fear me? He said: No. Then he said: Who will protect you from me? He said: Allāh will protect me from you. He (Jābir) said: The Companions of the Apostle of Allāh, may Allāh bless him, threatened him, and he sheathed the sword and hung it. He (Jābir) said: Then the call for prayer was made, and he (Prophet[P]) offered two *rak'ahs* with one group, and when it had retired he offered two *rak'ahs* with the other. Thus the Apostle of Allāh offered four *rak'ahs* and the people two *rak'ahs*.

(Continued from page 74)
Muslims confronting the enemy divide themselves into two parties. One of them offers one *rak'ah* with the *Imām* and then takes position against the enemy, and the party which had been facing the enemy comes to offer the prayers with the *Imām*, and offers one *rak'ah*. *vide* Bukhārī, Vol. III p. 101.

GHAZWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, TO DŪMAT AL-JANDAL

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, to Dūmat al-Jandal in Rabī' al-Awwal, after the commencement of the forty-ninth month from his *hijrah*. They (narrators) said: (The news) reached the Apostle of Allāh, may Allāh bless him, that a large number of men had assembled at Dūmat al-Jandal and that they treated cruelly the camel-riders when they passed by them, and intended to attack al-Madīnah. It (Dūmat al-Jandal) lies on the border of Syria at five days' journey from Damascus and fifteen or sixteen days' journey from al-Madīnah. The Apostle of Allāh, may Allāh bless him, called the people and appointed Sibā' Ibn 'Urfuṭah al-Ghifāri as his vicegerent at al-Madīnah and set out on 25 Rabī' al-Awwal with one thousand Muslims. He travelled during nights concealing himself in the days. He had for his guide a person of Banū 'Udhrah who was known as Madhkūr. When he reached there, they were evacuating their habitations, but there were the traces of goats and sheep. He attacked their animals and herdsmen and he captured whom he could, and those who could, escaped. The news reached the inhabitants of Dūmah who dispersed. The Apostle of Allāh, may Allāh bless him, alighted in the plain but found none. He stayed there for several days and sent expeditions which returned without having come across any one. One of their men was captured. The Apostle of Allāh, may Allāh bless him, asked him about them. He said: They fled when they heard that you had seized their goats. He offered Islām to him, [P. 45] and he embraced it. The Apostle of Allāh, may Allāh bless him, returned to al-Madīnah when ten nights of Rabī' al-Ākhir had remained; there had not been any fighting. In this *ghazwah* the Apostle of Allāh, may Allāh bless him, made an agreement with 'Uyaynah Ibn Ḥiṣn to the effect that he could graze (his animals) at Taghlamayn and territory adjoining to al-Marād. There was verdure in this territory while the land of 'Uyaynah was barren. Taghlaman lies at two miles from al-Marād which is thirty-six miles from al-Madīnah on the route to al-Rabadhah.

GHAZWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, TO AL-MURAYSĪ'

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, to al-Muraysi' in Sha'bān in the fifth year from his *hijrah.*

They (narrators) said : Verily, Balmuṣṭaliq were a branch of the Khuzā'ah, and were allies of Bnuū Mudlij. They had halted at a well, known as al-Muraysi' which lies at a day's (journey) from al-Fur'. (The distance) between al-Fur' and al-Madīnah is eight *burds* (96 miles). Their chief and leader was al-Ḥārith Ibn Abī Ḍirār. He moved among his people and those of the Arabs whom he could approach, and exhorted them to fight against the Apostle of Allāh, may Allāh bless him. They responded and prepared themselves for marching with him. (The news) reached the Apostle of Allāh, may Allāh bless him, who sent Buraydah Ibn al-Ḥuṣayb al-Aslamī to collect information about this. He went there and met al-Ḥārith Ibn Abī Ḍirār and had a conversation with him. He returned to the Apostle of Allāh, may Allāh bless him, and furnished him with the information. Thereupon the Apostle of Allāh, may Allāh Bless him, called the people and they immediately set out out. They had thirty horses, ten with the *Muhājirs* and twenty with the *Anṣārs.* Many of the hypocrites, who had never accompanied in any *ghazwah*, joined him (Prophet). He appointed Zayd Ibn Ḥārithah as his vicegerent. He had two horses Lizāz and al-Ẓarib[1] with him. He set out on Monday, 22 Sha'bān. (The news of) the march of the Apostle of Allāh, may Allāh bless him, and the execution of his spy commissioned to obtain information about the Apostle of Allāh. may Allāh bless him, reached al-Ḥārith Ibn Abī Ḍirār and those who were with him. (The news) grieved al-Ḥārith Ibn Abī Ḍirār and those who were with him. They were afraid of them and those of the Arabs, who had mobilized with him, dispersed. The Apostle of Allāh, may Allāh bless him, reached al-Muraysī' which is a spring. He

1 Ẓarrib in Beirūt edition, p. 63.

pitched his tent there; 'Āyishah[1] and Umm Salamah were with him. They were ready for a clash. The Apostle of Allāh, may Allāh bless him, arranged the rows of his Companions, and gave the flag of the *Muhājirs* to Abū Bakr al-Ṣiddīq and that of the *Anṣārs* to Sa'd Ibn 'Ubādah. For a while they shot arrows and then the Apostle of Allāh, may Allāh bless him, ordered his Companions, and they made charge as if they were a single person. None of the opponents could escape there. Ten of them were slain and the remaining ones were captured. The Apostle of Allāh, may Allāh bless him, captured men, women and children as slaves and (seized) goats and sheep. From among the Muslims none but one was slain. Ibn 'Umar related that the Prophet, may Allāh bess him, [P. 46] attacked them when they were not prepared and their animals were drinking water at the spring. So their combatants were killed and their children were enslaved. But the first (version) is more approved. He ordered hands of the prisoners to be tied behind their backs. Buraydah Ibn al-Ḥuṣayb was given their charge. He ordered booty to be collected, and entrusted it to his *mawlā* (enfranchised slave) Shuqrān. The children were collected in one side, and Maḥmiyah Ibn Jaz' was put in charge of the *khums* and distribution of the shares of the Muslims. The slaves were distributed and dispersed and were taken possession of by the people. The sheep and goats were divided and one camel was taken to be equal to ten goats. The household effects were sold to the highest bidders. Two shares were allotted to a horse and one to a horseman and one to a foot-soldier. There were two thousand camels, five thousand sheep and two hundred war prisoners of families. Juwayriyah Bint al-Ḥārith Ibn Abī Ḍirār was allotted to Thābit Ibn Qays Ibn Shammās and one of his cousions [2] They promised to set her free for nine *ūqiyahs* of gold. She requested the Apostle of Allāh, may Allāh bless him, to pay her ransom. He paid it on her behalf and married her. She was a handsome girl. It is said

1 رضى الله عنها in Beirut edition.

2 When a slave girl was allotted to more than one persons, none of them could cohabit with her.

that her dower (صداق) was that every prisoner of Banu al-Muṣṭaliq was granted freedom. It is also said that her dower was that forty prisoners of her tribe were granted freedom. There were certain prisoners whom the Apostle of Allāh, may Allāh bless him, obliged by setting them free without ransom, while others were freed for ransom. The ransom of a woman and her offspring was fixed equal to six shares (of booty). They arrived at al-Madīnah with some prisoners, whose relatives paid their ransom; thus no woman of Banu al-Muṣṭaliq who did not return to her people remained. This is the proved version with us. Sinān Ibn Wabr al-Juhani, an ally of Banū Sālim, a branch of the *Anṣārs*, and Jahjāh Ibn Sa'īd al-Ghifāri quarrelled over a spring. Jahjāh struck Sinān in the hand. Thereupon Sinān cried: O *Anṣārs*! (help me). Jahjāh cried: O Quraysh! O Kinānah! (come to my help). Thereupon the Quraysh rushed, and the Aws and the Khazraj came out. They took up arms. Then the people from the *Muhājirs* and the *Anṣārs* discussed the matter. Sinān gave up his right and they made peace. Thereupon 'Abd Allāh Ibn Ubayyi said: If we return to al-Madīnah, our respected ones will banish the mean persons. Then he turned to his people who were present and said: This you have done yourself. Zayd Ibn Arqam heard it and conveyed his words to the Prophet, may Allāh bless him. He (Prophet) ordered to move and set out at once, the people followed him. 'Abd Allāh Ibn 'Abd Allāh Ibn Ubayyi went forward and waited for his father on the way. When he saw him, he made him sit down and said: I shall not let you go unless you realize that you have been humbled and Muḥammad is honourable. The Apostle of Allāh, may Allāh bless him, passed by him and said: Let him go. By my life! We will treat him well as long as he is with us. In this *ghazwah* the necklace of 'Āyishah was lost. They were detained in its search and the verse of *tayammum*[1] was revealed. Thereupon, Usayd Ibn al-Ḥuḍayr said: It is not the first blessing of you O family of Abū Bakr. In this *ghazwah* happened the

1 *Al-Qur'ān*, 4 : 43 ; 5 : 6.

incident of 'Ayishah and her accusation by the accusers. Allāh the, Blessed, the High, revealed [P. 47] her innocence.[1] The Apostle of Allāh, may Allāh bless him, remained absent in this *ghazwah* for twenty-eight days and reached al-Madīnah on the day of the crescent of Ramaḍān.

GHAZWAH AL-KHANDAQ OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AND THAT IS KNOWN AS THE *GHAZWAH* OF AL-AḤZĀB.

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, known as al-Khandaq (the Ditch) or al-Aḥzāb (armies) in Dhu al-Qa'dah in the fifth year from his *hijrah*.

They (narrators) said : When the Apostle of Allāh, may Allāh bless him, banished Banu al-Naḍīr, they went to Khaybar. Some of their chiefs and heads went to Makkah, stayed with the Quraysh and induced them to march against the Apostle of Allāh, may Allāh bless him. They made a pact with them, and all of them agreed to fight with him and made a promise by fixing a time. Then they went from there to Ghaṭafān and Sulaym, and after making similar pacts with them also, they departed from there. The Quraysh made preparations and mobilized forces of their followers from among the Arabs ; they were four thousand men. They prepared a standard in the Dār al-Nadwah and it was borne by 'Uthmān Ibn Ṭalḥah Ibn Abī Ṭalḥah. They had three hundred horses and one thousand five hundred camels. They marched under the command of Abū Sufyān Ibn Ḥarb Ibn Umayyah. Banū Sulaym joined them at Marr al-Ẓahrān ; they were seven hundred men under the command of Ṣufyān Ibn 'Abd Shams, an ally of Ḥarb Ibn Umayyah. He was the father of Abu al-A'war al-Sulamī who was (later) with Mu'āwiyah at Ṣiffīn. The Banū Asad marched under the command

1. Shiblī, *Sīrat al-Nabī* (Eng. Trans., Karachi, 1968), under the *ghazwah* al-Muraysī'.

of Ṭalḥah Ibn Khuwaylid al-Asadi. The Fazārah, with one thousand camels, marched under the command of 'Uyaynah Ibn Ḥiṣn. The Ashja' numbering four hundred men marched under Mas'ūd Ibn Rukhaylah. The Banū Murrah, numbering four hundred men, marched under al-Ḥārith Ibn 'Awf. Besides them, others also marched. Al-Zuhrī has narrated that al-Ḥārith Ibn 'Awf had withdrawn along with the Banū Murrah and thus they did not take part (in the battle of) the Ditch. The Banū Murrah, have also related likewise. But the first version is more approved *i.e.*, they took part (in the battle of) the Ditch with al-Ḥārith Ibn 'Awf. Ḥassān Ibn Thābit satirised him (Ḥārith). All the people, who mobilized at the Ditch, were ten thousand strong. They are known as al-Aḥzāb, they were three armies and they were under the command of Abū Sufyān Ibn Ḥarb. When the news of their departure from Makkah, reached the Apostle of Allāh, may Allāh bless him, he called the people and furnished them with the information about their enemy. He consulted them about their affair. Salmān al-Fārisi advised the digging of a ditch. The Muslims approved it. The Apostle of Allāh, may Allāh bless him, encamped with them in the valley of the Sal', having Sal', on their rear. The Muslims on that day were three thousand. He (Prophet) appointed 'Abd Allāh Ibn Umm Maktūm, as his vicegerent at al-Madīnah and had the ditch dug around it. The Muslims dug the ditch hurriedly with the idea of completing it before the arrival of their enemy. The Apostle of Allāh, may Allāh bless him, worked with them, [P. 48] with his hand to encourage the Muslims He assigned each side to a tribe. The Muhājirs were digging from the side of Rātij to Dhubāb and the Anṣār were digging from Dhubāb to the mountain of Banū 'Ubayd. In the whole of al-Madīnah the buildings were so closely constructed that it appeared to be a fort. The Banū 'Abd al-Ashhal dug from behind Rātij carrying the ditch beyond the mosque. The Banū Dīnār dug close to Jurbā to the site of the house of Ibn Abī al-Janūb (as it stands) today (*i.e.*, in the days of Ibn Sa'd). They completed its digging in six days. The Muslims removed their women folk and children to fortresses. The Apostle of Allāh, may Allāh bless him, emerged on Monday 8 Dhu

al-Qa'dah. His standard for the Muhājirs was borne by Zayd Ibn Ḥārithah and that of al-Anṣār by Sa'd Ibn 'Ubādah. Abū Sufyān Ibn Ḥarb sent Ḥuyayyi Ibn Akhṭab on a secret mission to Banū Qurayẓah requesting them for violating the agreement (عهد) they had made with the Apostle of Allāh, may Allāh bless him, and join them (polytheists). (At first) they declined. but subsequently they agreed. When it (the news) reached the Prophet, may Allāh bless him, he said: Allāh suffices for us and He is the best guardian".[1] He (Ibn Sa'd) said: The hypocrisy became manifest, the people dispersed, the calamity enhanced and the fear became intense; they feared about their children and women folk, and they were as Allāh, the Exalted the Most High, has said: "When they came upon you from above and from below you, and when eyes grew wild and hearts reached to the throats,".[2] The Apostle of Allāh, may Allāh bless him, and the Muslims did not cease resisting the enemy except when they went behind the Ditch and defended it. The Apostle of Allāh, may Allāh bless him, used to despatch Salamah Ibn Aslam with two hundred men and Zayd Ibn Ḥārithah with three hundred men to guard al-Madīnah. They used to recite *takbīr* (Allāh is Great) loudly. This they did because they feared the Banū Qurayẓah (might attack) their children. 'Abbād Ibn Bishr with other Anṣār guarded the tent of the Apostle of Allāh, may Allāh bless him, and they kept watch throughout the night. The polytheists attacked by turn. One day Abū Sufyān Ibn Ḥarb led the charge. One day Khālid Ibn al-Walīd led the charge. One day 'Amr Ibn al-'Āṣ led the charge. One day Hubayrah Ibn Abī Wahb led the charge. One day Ḍirār Ibn al-Khaṭṭāb al-Fihrī led the charge. They did not cease dashing their horses; sometimes they were separated and sometimes they were joined. They encountered the Companions of the Apostle of Allāh, may Allāh bless him, and sent their archers in advance who shot arrows. Ḥibbān Ibn al-'Ariqah shot an arrow on Sa'd Ibn Mu'ādh and it pierced in the median vein in his arm. He

1 *Al-Qur'ān*, 3 : 173
2 *Al-Qur'ān*, 33 : 10

(Ḥibbān) said: Hold it, I am Ibn al-'Ariqah. Thereupon the Apostle of Allāh, may Allāh bless him, said : May Allāh make your face perspire in the fire of hell. It is also said : The person who shot the arrow was Abū Usāmah al-Jushami. Then their chiefs agreed to attack jointly some day in the morning. One day in the morning all the chiefs of the armies joined together and surveyed the Ditch to discover a narrow spot in it which their horses could cross (to encounter) the Prophet, may Allāh bless him, and his Companions. But they did not find (such a place). They said : This is a devise [P. 49] which the Arabs could not conceive of تمنع . It was said to him (Abū Sufyān) : There is a man with him from Persia who had suggested it. The (polytheists) said : This is from him. Then they discovered a narrow place which the Muslims had ignored. 'Ikrimah Ibn Abī Jahl, Nawfal Ibn 'Abd Allāh, Ḍirār Ibn al-Khaṭṭāb, Hubayrah Ibn Abī Wahb and 'Amr Ibn 'Abd Wudd crossed (the Ditch) from there. 'Amr Ibn 'Abd Wudd was challenging for a fight and saying :

"My voice is choked from crying.
To their crowd, 'is there any combatant' (to accept my challange) ?"

He was ninety years old. 'Alī Ibn Abī Ṭālib said : I shall fight him, O Apostle of Allāh. Thereupon the Apostle of Allāh, may Allāh bless him, bestowed his sword on him, placed a turban (on his head) and said : O Allāh ! assist him ('Alī) against him (Ibn 'Abd Wudd). Then he fought him and each of them came close to his adversary. Dust was raised between them. 'Alī struck him and killed him. He said : Allāh is Great. We learnt that he had killed him. His 'Abd Wudd's companions turned their backs and fled and their horses assisted them in their flight. Al-Zubayr Ibn al-'Awwām attacked Nawfal Ibn 'Abd Allāh with his sword and cut him into two parts. Then they decided to meet on the following morning. They passed night in making preparations and they spread their forces. They placed the strongest force against the Apostle of Allāh, may Allāh bless him. Khālid Ibn al-Walīd was among them. They fought throughout the day and they continued till a part of the night had passed. They (polytheists)

did not leave their positions nor the Apostle of Allāh may Allāh bless him, and his Companions found opportunity to offer *Ẓuhr* (afternoon), *'Aṣr* (late after-noon), *Maghrib* (sunset) and *'Isha* (early night) prayers. Ultimately Allāh gave them defeat until they retreated and returned to their positions in the army. The Muslims also retired to the tabernacle (قبة) of the Apostle of Allāh, may Allāh bless him. Usayd Ibn al-Ḥuḍayr at the head of two hundred Muslims took position at the Ditch. Khālid Ibn al-Walīd with the cavalry of polytheists repeated the charge ; he had been in ambush for the Muslims. They were engaged for sometime. Waḥshī was with the polytheists. He attacked al-Ṭufayl Ibn al-Nu'mān of Banū Salimah with his spear and slew him. Then they retreated. The Apostle of Allāh, may Allāh bless him, went into his tent and ordered Bilāl to recite the *adhān* which he hid. He then said *iqāmah*[1] and offered *al-Ẓuhr* prayers. Then he said *iqāmah* for every prayers and offered it with his Companions. (Thus he offered) all those prayers which he had missed. He said : They prevented us from offering middle prayers (*i.e., al-'Aṣr*) ; may Allāh fill their bellies with fire. After that there was no fighting till they retreated except that they continued despatching skirmishers (طلائع) to raid during nights in the hope of plunder. The Apostle of Allāh, may Allāh bless him, and his Companions remained blockaded for more than ten nights during which time they suffered every kind of hardship. Then the Apostle of Allāh, may Allāh bless him, intended to make peace with the Ghaṭafān on condition of paying them one third of the fruits (annually) so that they might sow the seed of discord as a result of which they (polytheists) might withdraw. The Anṣār did not agree to this, so he abandoned the idea Nu'aym Ibn Mas'ūd al-Ashja'i had embraced Islām in which he was sincere. He moved amidst the Quraysh, Qurayẓah and Ghaṭafān, and conveyed from one group to the other such words that they considered him to be their well-wisher. They accepted his words and he advised them to abandon fighting against the Apostle of Allāh, may Allāh bless him. Each group now [P. 50] distrusted the other. The Qurayẓah demanded a

1 The addition of قد قامت الصلوة twice after حى على الفلاح in the اذان preceding congregational prayers.

pledge from the Quraysh so that they could emerge to fight with them. The Quraysh refused and blamed them. The Qurayẓah mentioned the Sabbath in apology and said: We do not fight on this day because a group of our people had once deviated from (the observation of) Sabbath and they were metamorphosed into monkeys and boars. Thereupon Abū Sufyān Ibn Ḥarb said: I am not in need of the assistance of the brothren of monkeys and boars. Allāh sent a wind on Saturday night, which hit the polytheists. It was so violent that no tent or kettle remained at its place. The Apostle of Allāh, may Allāh bless him, sent Abū Ḥudhayfah Ibn al-Yamān to collect information about them. The Apostle of Allāh, may Allāh bless him, passed that night in offering prayers. Abū Sufyān Ibn Ḥarb said: O people of the Quraysh! you are not in a position to stay. Hoofs (*i. e.*, horses) and fat (*i. e.*, camels) are destroyed, the plain became dry, Banū Qurayẓah deserted us and the wind played a havoc which you have seen, so you should ride (your camels) and I am also riding (mine). He then rose and sat on his camel whose folded calves were tied to its thighs. He beat it and it leapt with its three legs. But he did not untie its rope till it stood up. The people began to depart while Abū Sufyān was still standing. The whole army hurriedly marched. Then 'Amr Ibn al-'Āṣ and Khālid Ibn al-Walīd stayed there with a rear guard of two hundred horsemen to guard them from the pursuit (by Muslims). Then Ḥudhayfah returned to the Apostle of Allāh, may Allāh bless him, and furnished him with full information about it. When the Apostle of Allāh, may Allāh bless him, (woke up) in the morning, there was no army present. They had already returned to their land. Thereupon the Apostle of Allāh, may Allāh bless him, permitted the Muslims to go back to their houses. They set out and were happy and pleased at this. Those who were killed in the battle of the Ditch were:

1. Anas Ibn Aws Ibn 'Utayk, a persons of Banū 'Abd al-Ashhal, slain by Khālid Ibn al-Walīd. 2. 'Abd Allāh Ibn Sahl al-Ashhali. 3. Tha'labah Ibn 'Anamah Ibn 'Aid Ibn Nābi', slain by

1 *Al-Qur'ān*, 6 : 163-66

Hubayrah Ibn Abī Wahb. 4. Ka'b Ibn Zayd, a person of Banū Dīnār slain by Ḍirār Ibn al-Khaṭṭāb.

Among the polytheists slain was 'Uthmān Ibn Munabbih Ibn 'Ubayd Ibn al-Sabbāq, a person of Banū 'Abd al-Dār Ibn al-Quṣayyi.

The polytheists had besieged them for fifteen nights and the Apostle of Allāh, may Allāh bless him, returned on Wednesday, 23 Dhu al-Qa'dah 5 H.

'Abd al-Wahhāb Ibn 'Aṭā informed us; he said: Ḥumayd al-Ṭawīl informed us on the authority of Anas Ibn Mālik, he said: The Muhājirs and Anṣārs had emerged to dig the Ditch on a cold day. The Apostle of Allāh, may Allāh bless him, began to recite:

O Allāh! the welfare is the welfare of hereafter.
So grant it to the Anṣār and the Muhājirs.

They responded:

We are those who have pledged to Muḥammad
To fight as long as we live.

'Affān Ibn Muslim informed us; he said: Ḥammād Ibn Salamah informed us; Thābit informed us on the authority of Anas Ibn Mālik: Verily the Companions of the Prophet, may Allāh bless him, were reciting while digging the Ditch:

We are those who have pledged to Muḥammad
To fight until we live.

The Apostle of Allāh, may Allāh bless him, [P. 51] was responding:

O Allāh! the welfare is the welfare of hereafter
So grant it to the Anṣārs and the Muhājirs.

A Barley bread with smelling fat was brought to the Apostle of Allāh, may Allāh bless him. They ate from it and the Prophet, may Allāh bless him, said: Only the welfare is the welfare of hereafter.

'Abd Allāh Ibn Maslamah Ibn Qa'nab informed us: 'Abd al-'Azīz Ibn Abī Ḥāzim informed us on the authority of his father,

he on the Authority of Sahl Ibn Sa'd; he said: The Apostle of Allāh, may Allāh bless him, came to us while we were digging the Ditch and removing earth on our shoulders. Thereupon the Apostle of Allāh, may Allāh bless him, recited:

There is no subsistance but in the hereafter,
So grant it to the Anṣārs and the Muhājirs.

'Abd al-Wahhāb Ibn 'Aṭā informed us: Shu'bah informed us on the authority of Abū Isḥāq al-Ḥamdānī, he on the authority of al-Barā Ibn 'Āzib; he said: The Apostle of Allāh, may Allāh bless him, was removing earth with us on the day of al-Aḥzāb, and the dust had covered the whiteness of his belly, and he was reciting:

O Allāh! if Thou hadst not guided us,
We would not have given alms nor offered prayers.
So let calmness descend on us,
And make our feet firm, if we have to encounter (the enemy).
Verily they have wronged,
When they wanted discord (فتنة), we denied.

He, may Allāh bless him, was repeating أبينا (we denied) in loud voice.

Abu al-Walīd al-Ṭayālisī informed us: Abū 'Awānah informed us on the authority of Abū Bishr, he on the authority of Sa'īd Ibn Jubayr; he said: The Battle of the Ditch was fought at al-Madīnah. He (Sa'īd) said: Then came Abū Sufyān Ibn Ḥarb and those of the Quraysh who were with him and those of the Kinānah who followed him, 'Uyaynah Ibn Ḥiṣn and those of the Ghaṭafān who followed him, Ṭulayḥah and those of Banu Asad who followed him, and Abu al-A'war and those of Banū Sulaym who followed him. As regards the Qurayẓah, there was a treaty between them and the Apostle of Allāh, may Allāh bless him. They violated it and assisted the polytheists. Thereupon Allāh, the High, revealed "And He brought those of the People of the Scripture who supported them down from their strongholds.[1]

1 *Al-Qur'ān*, 33 : 10

Then Gabriel, may peace be on him, came down and with him the wind When he (Prophet)ﷺ saw Gabriel, he said: three times: O! be happy.

Then Allāh sent a storm of wind which uprooted the tents, upset the kettles, camels' saddles were buried and pegs were broken. They fled in panic and none was looking at the other. Thereupon Allāh the most High revealed: "When there came against you hosts, and We sent against them a great wind and hosts ye could not see".[1]
The Apostle of Allāh, may Allāh bless him, then came back.

Abū Bis͟hr said: It has reached me that when the Apostle of Allāh, may Allāh bless him, returned to his house he had washed right side of his head when the left side had remained. He (Abū Bishr) said: He, (Gabriel), may peace be on him, said to him: Do I not see you washing your head? By Allāh, we did not get down from our beasts. Thereupon the Apostle of Allāh, may Allāh bless him commanded his Companions to march to Banū Qurayẓah.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us: His͟hām Ibn Ḥassān related to me: Muḥammad Ibn Sīrīn informed us: 'Ubaydah informed us: 'Alī Ibn Abī Ṭālib, may Allāh be pleased with him, informed us: Verily the Apostle of Allāh, may Allāh bless him, said on the day of the Ditch: May Allāh fill their graves and houses with fire; they prevented us from [P. 52) offering the middle prayers till the sun set.

'Amr Ibn 'Āṣim al-Kilābi informed us: Hammām Ibn Yaḥyā informed us on the authority of Qatādah, he on the authority of Abū Ḥassān, he on the authority of 'Ubaydah, he on the authority of 'Alī Ibn Abī Ṭālib, may Allāh be pleased with him: Verily they did not offer, '*Aṣr* prayers on the day of al-Aḥzāb till the sunset (غربت) or, he said: the sun returned (ابت), Thereupon the Prophet, may Allāh bless him, said: May Allāh fill their houses with fire as they prevented us from offering middle prayers

1 *Al-Qur'ān*, 33:9

till the sun returned or disappeared. He ('Alī) said: Then we knew that the middle prayers is that of *al-'Aṣr*.

'Ārim Ibn al-Faḍl informed us: Ḥammād Ibn Zayd informed us on the authority of 'Āsim, he on the authority of Zirr Ibn Ḥubaysh, he on the authority of 'Alī; he said: The Apostle of Allāh, may Allāh bless him, said on the day (of the Battle) of the Ditch: What was the matter with them, may Allāh fill their graves with fire as they kept us back from offering the middle prayers and that is *al-'Aṣr*.

Muḥammad Ibn Mu'āwiyah al-Naysāpūri informed us: Ibn Lahī'ah informed us on the authority of Yazīd Ibn Abī Ḥabīb, he on the authority of Muḥammad Ibn 'Abd Allāh Ibn 'Awf, he on the authority of Abū Juma'ah, and he (Ibn Juma'ah) had seen the Prophet, (ادرك النبي) may Allāh bless him: Verily the Prophet, may Allāh bless him, offered *al-Maghrib* prayers in the year of al-Aḥzāb. When he was free, he said: Does any one of you know if I had offered *al-'Aṣr* prayers? They said: O Apostle of Allāh! may Allāh bless you, we have not offered. Then he commanded the *mu'adhdhin*. Then he said *iqāmah* and he offered *al-'Aṣr* prayers and subsequently repeated *al-Maghrib* prayers.

Al-Ḥasan Ibn Mūsā informed us: Zuhayr informed us: Abū Isḥāq informed us on the authority of al-Muhallab Ibn Abī Ṣufrah; he said: When the Apostle of Allāh, may Allāh bless him, had dug the Ditch and he feared that Abū Sufyān could lead a surprise attack by night, he said: If you have a surprise night attack then you should recite: *Ḥā Mīm*![1] They will not be helped.

Al-Faḍl Ibn Dukayn informed us: Shurayk informed us on the authority of Abū Isḥāq, he on the authority of Muhallab Ibn Abī Ṣufrah; he said: One of the Companions of the Apostle of Allāh, may Allāh bless him, related to me; he said: The Prophet, may Allāh bless him, said on the night of the Ditch: I do not see the people but they may launch a surprise night attack, so your watch-word should be: *Ḥā Mīm*! they will not be helped.

1 Oppening letters of *sūrah*, 40-61.

'Ārim Ibn al-Faḍl informed us : Ḥammād Ibn Zayd informed us on the authority of Yaḥyā Ibn Sa'id ; he said : Sa'īd Ibn al-Musayyib said : When it was the day of al-Aḥzāb, the polytheists besieged the Prophet, may Allāh bless him, and his Companions for twenty four days in the Ditch.

Muḥammad Ibn Ḥumayd al-'Abdī informed us on the authority of Ma'mar, he on the authority of al-Zuhrī, he on the authority of Ibn al-Musayyib[1] ; he said : In the Battle of al-Aḥzāb the Prophet, may Allāh bless him, and his Companions had been besieged for more than ten days and every body suffered every kind of hardship. Then the Prophet, may Allāh bless him, said : O Allāh ! I recall Thy covenant and promise. O Allāh ! If Thou willest Thou shalt not be worshipped. When they were in this condition, the Prophet, may Allāh bless him, sent (a message) to 'Uyaynah Ibn Ḥiṣn Ibn Badr : Will you like to return with those men of the Ghaṭafān who are with you, and sow a seed of discord among the armies if I assign you one third of the fruits of the Anṣārs ? 'Uyaynah replied : I shall do it, provided you pay me one half. The Prophet, may Allāh bless him, sent (the message) to Sa'd Ibn 'Ubādah and Sa'd Ibn Mu'ādh [P. 53] and informed them of it. They said : If you are commanded, then fulfil the command of Allāh. He said : If I had been commanded (by Allāh) to do it I would not have consulted you. But this is my opinion which I place before you. They said : Then we do not like, to give them anything except the sword.

Muḥammad Ibn Ḥumayd said : Ma'mar said on the authority of Ibn Abī Nujayḥ : At this stage. Nu'aym Ibn Mas'ūd al-Ashja'ī came. Both the parties trusted him. He sowed the seed of discord among the people so the al-Aḥzāb (armies) retreated crushed, without fighting. These are His words : "Allāh averted their attack from the believers".[2]

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1 ابی المسیب in Beirut edition (p. 73), is not correct.

2 *Al-Qur'ān*, 33 : 25

'Ubayd Allāh Ibn 'Abu al-Majīd al-Ḥanafī al-Baṣrī informed us: Kathīr Ibn Zayd informed us: he said: I heard 'Abd al-Raḥmān Ibn Ka'b Ibn Mālik (saying); he said: I heard Jābir Ibn 'Abd Allāh (saying); he said: The Apostle of Allāh, may Allāh bless him, cursed (دعا على) the armies (of the enemy) on Monday, Tuesday and Wednesday in the mosque. The same was accepted on Wednesday between *al-Ẓuhr* and *al-'Aṣr* prayers. We witnessed pleasure in his face. Jābir said: Whenever I met some difficulty, I waited for that moment and that day (Monday, Tuesday, Wednesday) and invoked Allāh's mercy and my prayer was accepted:

'Attāb Ibn Ziyād informed us: 'Abd Allāh Ibn al-Mubārak informed us: Ismā'īl Ibn Khālid informed us that he heard 'Abd Allāh Ibn Abī Awfā saying: The Apostle of Allāh, may Allāh bless him, cursed of *al-Aḥzāb* the polytheists and said: O Allāh! the Revealer of the Scriptures, the Hastener in reckonning! crush the armies. O Allāh! crush them and shake them.

THE *GHAZWAH* OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, ON BANŪ QURAYẒAH,

Then occured the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against the Banū Qurayẓah in Dhu al-Qa'dah in the fifth year from his *hijrah*. They said: When the polytheists went back from the Ditch and the Apostle of Allāh, may Allāh bless him, returned (to al-Madīnah), he entered the apartment of 'Āyishah and Gabriel came to him close to Janā'iz[1] and said: (Meet your) helper against your combatant. Thereupon the Apostle of Allāh, may Allāh bless him, went to him fearing. He said: Verily Allāh commands you to march to Banū Qurayẓah. I also intend to go there and I shall shake their forts. Thereupon the Apostle of Allāh, may Allāh bless him, called 'Alī, may Allāh be pleased with him, and gave his banner to him. He sent Bilāl to

1 *i.e.*, the place for biers.

proclaim among the people that the Apostle of Allāh, may Allāh bless him, commands you not to offer al-*'Aṣr* prayers but in (the locality of) Banū Qurayẓah. The Apostle of Allāh, may Allāh bless him, appointed 'Abd Allāh Ibn Umm Maktūm as his lieutenant over al-Madīnah then marched against them with three thousand Muslims and thirty six horses on Wednesday, 23 Dhu al-Qa'dah. He besieged them very closely (اشد الحصار) for fifieen days. They (Muslims) shot arrows which went inside and none knew what became of them. When the siege became very severe (اشتد) they sent (a message) to the Apostle of Allāh, may Allāh bless him : [P. 54] Send Abū Lubābah Ibn 'Abd al-Mundhir to us. He sent him to them. They consulted him in their affair. He pointed them with his hand signalling their slaughter. Then he repented saying : We are for Allāh and to Him we will return.[1] He said (to himself) I have betrayed Allāh and His Apostle. Then he retired and sticked to a mosque and did not come to the Apostle of Allāh, may Allāh bless him, until Allāh revealed (acceptence of) his repentence. Then they surrendered to the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, gave directions to Muḥammad Ibn Maslamah about them. They were chained and kept aside. Then their women folk and children were brought and placed on one side. He gave them in the custody of 'Abd Allāh Ibn Salām and collected their goods and what armours, household effects and clothes which were in the forts, were collected. There were found one thousand five hundred swords, three hundred coats of mail, two thousand spears, one thousand five hundred shields and leather shields, there was wine and wine-jars, (wine) was poured and its one fifth was not allotted. There they discovered many water-carrier camels and cattle. Al-Aws said to the Apostle of Allāh, may Allāh bless him, to give them (captives) to them, because they were their allies. The Apostle of Allāh, may Allāh bless him, authorised Sa'd Ibn Mu'ādh to give a decision about them. He passed an order : He who is subjected to razors (*i.e.*, the male) should be killed,

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1 *Al-Qur'ān*, 33 : 26

women and children should be enslaved, and property should be distributed. Thereupon the Apostle of Allāh, may Allāh bless him, said: You have decided in confirmation to the judgement of Allāh, above the seven heavens. The Apostle of Allāh, may Allāh bless him, returned on Thursday 7 Dhu al-Ḥijjah. Then he commanded them to be brought into al-Madīnah where ditches were dug in the market. The Apostle of Allāh, may Allāh bless him, sat with his Companions and they were brought in small groups. Their heads were struck off. They were between six hundred and seven hundred in number. The Apostle of Allāh may Allāh bless him, chose Rayḥānah Bint 'Amr for himself and ordered the booty to be collected. One fifth portion of goods and captives was separated and the remainder was sold to highest bidder. He divided it (price) to the Muslims. There were three thousand and seventy two shares—two shares for the horse and one share for its owner. The *khums* was entrusted to Maḥmiyah Ibn Jaz' al-Zubaydī. The Apostle of Allāh, may Allāh bless him, set free or gave (to some one) or made him servant as he liked. Likewise he did with the luggage he had received.

Kathīr Ibn Hishām informed us: Ja'far Ibn Burqān informed us: Yazīd, *i. e.*, Ibn al-Aṣamm informed us; he said: When Allāh cleared away the enemy forces (كشف الأحزاب) and the Prophet, may Allāh bless him, returned to his house he began to wash his head. (In the meantime) Gabriel, may peace be on him, came to him and said: May Allāh excuse you! you have put away your arms while the angels of Allāh have not yet put them away. Come with us to the fort of Banū Qurayẓah. Thereupon the Apostle of Allah, may Allāh bless him, proclaimed among the people to march to the fort of Banū Qurayẓah. Then the Apostle of Allāh, may Allāh bless him, took a bath and marched with them to the fort.

Abū Ghassān Mālik Ibn Ismā'īl al-Nahdī informed us: Juwayriyah Ibn Asmā informed us on the authority of Nāfi', he on the Authority of Ibn 'Umar: Verily when the enemy forces (al-Aḥzāb) retreated, he (the Prophet), may Allāh bless him,

proclaimed among them that none should offer *al-Ẓuhr* prayers but in (the locality of) Banū [P. 55] Qurayẓah. People feared the elapsing of the time of prayers and so they offered it, while the others said: We will not offer prayers but where the Apostle of Allāh, may Allāh bless him, has fixed, although the time may elapse. He (Ibn 'Umar) said: The Apostle of Allāh, may Allāh bless him, did not disapprove (the action of) either party.

Shihāb Ibn 'Abbād al-'Ahdi informed us: Ibrāhīm Ibn Ḥumayd al-Ruwāsī informed us on the authority of Ismā'īl Ibn Abī Khālid, he on the authority of al-Bahiyyi and others: The Prophet, may Allāh bless him, came to Qurayẓah riding on a naked (or unsaddled) donkey while the people walked.

Mūsā Ibn Ismā'īl informed us: Jarīr Ibn Ḥāzim informed us on the authority of Ḥumayd, he on the authority of Anas Ibn Mālik; he said: I am visualising the dust of the army of Gabriel, may peace be on him, rising in the lane of Banū Ghanam, when the Aposle of Allāh, may Allāh bless him, marched to Banū Qurayẓah.

Al-Faḍl Ibn Dukayn informed us: 'Abd al-'Azīz Ibn Abī Salamah informed us: My uncle al-Mājishūn informed me; he said: Gabriel, may peace be on him, came to the Apostle of Allāh, may Allāh bless him, on the day of al-Aḥzāb on a horse and wearing black turban, ends of which were falling in between his shoulders. There was dust on his front teeth and red villous garment (قطيفة) under him. Then he said (to the Prophet): Have you put away your arms before we put them away? Verily Allāh commands you to march on Banū Qurayẓah.

'Ārim Ibn al-Faḍl informed us: Ḥammād Ibn Zayd informed us on the authority of Yaḥyā Ibn Sa'īd, he on the authority of Sa'īd Ibn al-Musayyib, he said: The Prophet of Allāh, may Allāh bless him, besieged Banū Qurayẓah for fourteen nights.

Al-Faḍl Ibn Dukayn informed us: Sufyān informed us; (Second chain) 'Amr Ibn Haytham informed us on the authority of Shu'bah, both of them on the authority of 'Abd al-Malik Ibn

'Umayr: 'Aṭiyyah al-Quraẓi informed us; he said: I was among those who were taken captive on the day of Qurayẓah. They (Muslims) killed those who were of the age and spared those who were not of the age and I was among those who were not of the age.

'Amr Ibn 'Āṣim informed us: Sulaymān Ibn al-Mughīrah informed us on the authority of Ḥumayd Ibn Hilāl; he said: There was a weak and not binding pact ولث between the Prophet, may Allāh bless him, and the Qurayẓah. When al-Aḥzāb marched in (great) force, they (Qurayẓah) violated the pact and helped the polytheists against the Apostle of Allāh, may Allāh bless him. Allāh sent invisible armies and wind, so they fled away and the latter (Qurayẓh) remained in their fort. He (Ḥumayd) said: The Apostle of Allāh, may Allāh bless him, and his Companions put down their arms. Then Gabriel, may Allāh bless him, came to the Prophet, may Allāh bless him, and then reached (خرج اليه) him. Then the Apostle of Allāh, may Allāh bless him, came down and he (Gabriel) was reclining by the chest of the horse. He (Ḥumayd) said: Gabriel said while dust was on his eyebrow: We have not yet removed the arms, so march on Banū Qurayẓah. He (Ḥumayd) said: The Apostle of Allāh, may Allāh bless him, said: My Companions are exhausted, will you allow them a few days' respite? He (Ḥumayd) said: Gabriel, may peace be on him, said: March on them, I shall enter on this horse of mine into their forts which I shall demolish. He (Ḥumayd) said: Then Gabriel, may peace be on him, and those of the angels, who were with him, turned their backs and dust was seen rising in the lane of Banū Ghanam, a branch of al-Anṣār. The Apostle of Allāh, may Allāh bless him, emerged and one of his Companions came forward [P. 56] and said: O Apostle of Allāh! sit, we will represent you. He said: What is that? He (Companion) said: I have heard they will encounter you. He (Prophet) said: Moses was put to greater suffering. He (Ḥumayd) said: He approached them and said: O brothren of monkeys and boars! fear me, fear me. He (Ḥumayd) said: Some one of them said to the other: This is Abū

al-Qāsim, we had not promised to do him evil. He (Ḥumayd) said: An arrow pierced into the median vein of the arm of Sa'd Ibn Mu'ādh. Then the blood stopped and wound was cured and he invoked Allāh not to let him die before his breast was cooled in respect of Banū Qurayẓah. He (Ḥumayd) Said: Then grief over-powered them (Banū Qurayẓah) in their for and they surrendered to be adjudged by Sa'd Ibn Mu'ādh. He (Ḥumayd) said: He decided that their warriors should be killed and their children would be enslaved. Ḥumayed said: Some of them said: The dwellings will be for the Muhājirs not for al-Anṣār. He (Ḥumayd) said: Al-Anṣār said: They are our brothren and we were with them. Thereupon he (the first proposer) said: I liked they should be independent of you. He (Ḥumayd) said: When he (Sa'd) was free from his engagement after he had decided about them, a goat walked over him while he was reclining on his side. He received a wound from its hoof; it did not heal and he died. The chief of Dūmat al-Jundal sent a mule and a garment of silk to the Apostle of Allāh, may Allāh bless him. The Companions of the Apostle of Allāh, may Allāh bless him, wondered at the garment. Thereupon the Apostle of Allāh, may Allāh bless him said: Verily turban cloth (منديل) of Sa'd Ibn Mu'ādh in heaven is better than this.

SARIYYAH OF MUḤAMMAD IBN MASLAMAH AGAINST AL-QURAṬĀ.

Then occurred the *sariyyah* of Muḥammad Ibn Maslamah against al-Quraṭā. He set out on 10 Muḥarram in the beginning of the fifty ninth month from the *hijrah* of the Apostle of Allāh, may Allāh bless him, He (Prophet ص) despatched him against al-Quraṭā, an under-tribe of Banū Bakr a branch of the Kilāb. They used to halt at al-Bakarāt, a place in the vicinity of Ḍariyyah. Ḍariyyah is situased at (a distance of) seven stages from al-Madīnah. He had ordered him to surround it from all sides. So he marched in the night and

remained concealed during day time. He attacked them, killed a few[1] of them, and the others fled away. He drove away their camels and goats and none of them came forward whom they could spear he returned to al-Madīnah. The Apostle of Allāh, may Allāh bless him, separated the *Khums* of what he had brought, and distributed the rest among his Companions. A camel was considered to be equal to ten goats. There were one hundred and fifty camels and three thousand goats. He remaind absent for nineteen days and came back one day remaining of al-Muḥarram.

THE *GHAZWAH* OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AGAINST BANU LIḤYĀN.

Then occurred the *ghazwah* of the Apostle of Allāh, may Allāh bless him, on Banū Liḥyān who lived in the vicinity of 'Usfān, in the month of Rabī' al-Awwal of the sixth year of his *hijrah*. They (narrators) said: The Apostle of Allāh, may Allāh bless him, felt much grieved for 'Āṣim Ibn Thābit and his companions. So he expressed that he wanted to march on Syria, and on the crescent night of the month [P. 57] of Rabī' al-Awwal while the people were not informed he mobilized a force of two hundred and twenty horses. He left behind 'Abd Allāh Ibn Umm Maktūm as his lieutenant over al-Madīnah; then he marched post haste till he reached the valley of Ghurān from where 'Usfān, the place of the suffering[2] of his Companions, was five miles. He sought Divine mercy for them and prayed for them. The Banū Liḥyān heard about (their march) and fled into the peaks of the mountains. so he could not find any one of them. He stopped there for a day or two and despatched expeditions in all directions. They did not succeed in encountering any one of them. Then he came to 'Usfān and sent Abū Bakr with ten horsemen so that the Quraysh may hear and become terrified. They reached al-Ghamīm but they returned as they had encountered none. The

1 نفر in Arabic text indicates three to ten person.

2 Al-Rāj'i, p. 67.

Apostle of Allāh, may Allāh bless him, then returned to al-Madīnah uttering repenters ! penitents worshipers our Lord ! and praising Him. He remained absent from al-Madīnah for fourteen nights.

'Abd Allāh Ibn Idrīs informed us on the authority of Muḥammad Ibn Isḥāq : 'Āṣim Ibn 'Umar and 'Abd Allāh Ibn Abī Bakr related to me : Verily the Apostle of Allāh, may Allāh bless him, set out on the *ghazwah* of Banu Liḥyān and indicated that he wanted (to march) on Syria so that he may surprise them. So he set out from al-Madīnah, proceeded by the route of Ghurāb, Makhīṣ, al-Batra, Ṣaffaq and Dhāt al-Yasār. Then he marched through Bayn, and Ṣukhayrāt al-Thumām. Then he took the route of al-Sayalah and advanced poste-haste till he stopped at Ghurān. Thus narrated Ibn Idrīs. The dwellings of Banū Liḥyān were there, but here he discovered that they had taken shelter in mountain cliffs. When they failed in their plan they (the Companions) said : If we stop at 'Usfān, we will show the Makkans that we came there. Thereupon he set out with two hundred mounted men from among his Companions and halted al-'Usfān. Then he despatched two horsemen from among his Companions who reached the huts of al-Ghamīm and returned. Jābir Ibn 'Abd Allāh used to say; I heard the Apostle of Allāh, may Allāh bless him, saying : We are repenters, penitents if Allāh will, praising, worshipping our Lord. I take refuge with Allāh from the hardship of travelling, from exhaustion of returning and from evil eye on our children and wealth.

Rawḥ Ibn 'Ubādah informed us : Ḥusayn al-Mu'allim informed us on the authority of Yaḥyā Ibn Abī Kathīr, he on the authority of Abū Sa'īd the *mawlā* of al-Mahdī, he on the authority of Abū Sa'īd al-Khudrī ; he said : The Apostle of Allāh, may Allāh bless him, despatched an expedition against Banū Liḥyān, a branch of Hudhayl and said : One of every two persons should go fast or, but the reward will be equal.

Ismā'īl Ibn 'Abd al-Karīm al-Ṣan'ānī informed us : Ibrāhīm Ibn 'Aqīl Ibn Ma'qil related to me on the authority of his father,

he on the authority of Wahb, he said: Jābir Ibn 'Abd Allāh informed me that he heard the Apostle of Allāh, may Allāh bless him, saying when he first raided 'Usfān and then returned: We are penitents, repentant, worshippers of our Lord and praisers of Him.

[P. 58] THE *GHAZWAH* OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AGAINST AL-GHĀBAH,

Then occurred the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against al-Ghābah which lies at a distance of one *al-barīd* (12 miles) on the route to Syria, in the month of Rabī' al-Awwal in the sixth year from his *hijrah*. They (narrators) said: There were the milch-camels of the Apostle of Allāh, may Allāh bless him, numbering twenty, which grazed in al-Ghābah. Abū Dharr was with them. 'Uyaynah Ibn Ḥiṣn led a surprise attack on Wednesday night with forty horsemen, and carried away the camels killing a son of Abū Dharr. Then there was shouts and cries (an alarm of) *al-faza'*, *al-faza'* (there is a dread), was raised. Then it was proclaimed: O army of Allāh! ride on. This was the first occasion when cries with these woods were raised. The Apostle of Allāh, may Allāh bless him, mounted and emerged on Wednesday morning wearing an iron helmet and waited. The first person to come out was al-Miqdād Ibn 'Amr who had a coat of arms, a helmet and a drawn sword. The Apostle of Allāh, may Allāh bless him, fastened a banner on his spear and said: March on till you meet the armies and I am also following on your footsteps. The Apostle of Allāh, may Allāh bless him, left behind 'Abd Allāh Ibn Umm Maktūm in charge of al-Madīnah; he also left Sa'd Ibn 'Ubādah at the head of three hundred men of his people to guard al-Madīnah. Al-Miqdād said: I marched on and reached the rear guard of the enemy. Abū Qatādah killed Mas'adah and the Apostle of Allāh, may Allāh bless him, gave him (Abū Qatādah) his (Mas'adah's) horse and arms. 'Ukkāshah Ibn Miḥṣan killed Athār Ibn 'Amr Ibn Athār; Al-Miqdād Ibn 'Amr Killed Ḥabīb

Ibn 'Uyaynah Ibn Ḥiṣn and Qirfah Ibn Mālik Ibn Ḥudhayfah Ibn Badr. Among the Muslims, Muḥriz Ibn Naḍlah was killed, Mas'adah had killed him. Salamah Ibn al-Akwa' reached the people and he was on his feet. Then he began to shoot arrows on them and say.

I am Ibn al-Akwa'

Today is the day (the annihilation) of the ignoble.

Then he reached Dhu Qarad, which is in the territory of Khaybar adjoining al-Mustanākh, with them. Salamah said: Then we joined the Apostle of Allāh, may Allāh bless him, the people and the cavalry at *'Ishā* (early part of night). Then I said: O Apostle of Allāh! our men (القوم) are thirty. If you despatch me with a contingent of a hundred men. I shall seize the flock of animals which is with them and capture their chiefs. The Prophet, may Allāh bless him, said: You can do but be gentle. Then he said: Now they will mobilize in Ghaṭafān. Their cries reached Banū 'Amr Ibn 'Awf which came to their aid. The horsemen continued coming in The men came on foot and on camels till they reached the Apostle of Allāḥ, may Allāh bless him, at Dhu Qarad. Then they seized ten she-camels and their men fled with the remaining she-camels which were ten in number. The Apostle of Allāh, may Allāh bless him, offered the prayer of fear (*i.e.*, with half the soldiers at a time) at Dhu Qarad. There he stopped for a day and a night to gather information. He allotted a camel to be slaughtered for every one hundred of his Companions. They were five hundred and according to another version they were seven hundred Sa'd Ibn 'Ubādah sent loads of dates and ten camels which were sufficient for the Apostle of Allāh, [P. 59] may Allāh bless him, at Dhū Qarad. The proved version with us, concerning this *sariyyah* is that the Apostle of Allāh, may Allāh bless him, appointed Sa'd Ibn Zayd al-Ashhalī, as its chief, but the people ascribed it to al-Miqdād because of the words of Ḥassān Ibn Thābit.

The morning of the cavaliers of al-Miqdād.

Sa'd Ibn Zayd reproached him. He said: *Al-rawī* (the last letter of the rhyme) forced me to utilise this poetic license (i.e., substituting) al-Miqdād. The Apostle of Allāh, may Allāh bless him, returned to al-Madīnah on Monday and he had been absent for five days.

Hāshim Ibn al-Qāsim informed us: 'Ikrimah Ibn 'Ammār al-'Ijlī informed us: Iyās Ibn Salamah al-Akwa' informed us on the authority of his father; he said: Rabāḥ, the slave of the Prophet, may Allāh bless him, and I set out with the camels of the Prophet, may Allāh bless him, and I took the horse of Ṭalḥah Ibn 'Ubayd Allāh with the intention of watering him along with the camels. When it was dark, 'Abd al-Raḥmān Ibn 'Uyaynah seized the camels of the Apostle of Allāh, may Allāh bless him, killed their herdsman and carried them away. He and his people were on horses. Then I said: O Rabāḥ! mount this horse, meet Ṭalḥah and inform the Apostle of Allāh, may Allāh bless him, that his herd had been seized. He (Salamah) said: I stood on a mount and facing towards al-Madīnah, I cried three times: *Yā ṣabāḥu* ! (Woe the morning). Then I pursued the people and I had my sword and arrows with me. I began to shoot arrows at them and wound them, and that I could do where there were many trees. When a horseman turned to me, I sat by the root of a tree and shot an arrow at him. So no horseman came to me but I wounded him. When I shot arrows at them recited:

I am the son of al-Akwa',

Today is the day (of the annihilation) of the ignoble.

I encountered a man who was on his beast, I shot my arrow at him, and it pierced his liver. Then I said:

Take it, I am the son of al-Akwa'.

Today is the day (of the annihilation) of the ignoble.

When I was in the trees I shot them with arrows and when I was cornered, I mounted up the cliff and threw stones on them. This state of mine and theirs continued till I pursued them and recited *rajaz* (war song); and I released what Allāh had created

of the camels of the Prophet, may Allāh bless him, and kept them behind me. I took them (camels) from them. I did not stop shooting them till they dropped more than thirty spears and more than thirty sheets one by one to lighten them. When they dropped it I put a stone over it and gathered them on the way of the Apostle of Allāh, may Allāh bless him. When it was full day light 'Uyaynah Ibn Badr al-Fazārī came to help them; they were in a very narrow pass of a mountain. Then I climbed up the mountain and so I was above them. 'Uyaynah asked: What is this that I see? They replied: We suffered hardship at his hands and he has not parted from us from morning till now. He had seized all that we had and put them behind him. 'Uyaynah said: Unless he sees that there is a party behind him in search of him he will not leave you. He ('Uyaynah) said: There should be a party of your men to face it. Then a party of four men was picked up and they climbed up the mountain. When [P. 60] I heard their voice, I said to them: Do you know me? They said: Who are you? I said: I am the son of al-Akwa'. By Him! Who honoured the face of Muḥammad; any body pursuing me will not reach me and whenever I pursue them, they, will not escape me. A man from among them said: He is boastful. He (Salamah) said: I had not moved from my seat when I saw the horsemen of the Apostle of Allāh, may Allāh bless him, who were among the trees. The first of them was al-Akhram al-Asadī, behind him was Abū Qatādah the 'horsemen' of the Apostle of Allāh, may Allāh bless him, and behind Abū Qatādah there was al-Miqdād. Then the polytheists turned their backs and fled away. I climbed down the mountain, came before al-Akhram and holding the reins of his horse, I said: O Akhram! bewere of the people keep away from them, I am afraid they will rob you. So wait till the Apostle of Allāh, may Allāh bless him, and his Companions join us. He said: O Salamah! if you have faith in Allāh and the last day, and if you know that the heaven and hell are true, so do not interevne between martyrdom and me. Thereupon I left his reins. He met 'Abd al-Raḥmān Ibn 'Uyaynah and 'Abd al-Raḥmān turned back upon him. The exchanged

spear blows, al-Akhram wounded 'Abd al-Raḥmān who inflicted a spear blow and killed al-Akhram. Then 'Abd al-Raḥmān rode on al-Akhram's horse. But Abū Qatādah attacked 'Abd al-Raḥmān. They exchanged spear blows and he wounded Abu Qatādah who slew 'Abd al-Raḥmān. Then Abū Qatādah mounted the horse of al-Akhram. I then set out running behind the enemy and I was not seeing the dust (rising from the march) of the Companions of the Prophet, may Allāh bless him. They (enemy) were in the mountain pass where there was a spring known as Dhu Qarad. They wanted to drink from it when they saw me running behind them, they turned from it and took refuge in a narrow pass known as Dhu Dayr. The sun set and I met a person whom I shot, saying:

I am Ibn al-Akwa'.
Today is the day of the annihilation of the ignoble.

Thereupon he said: O you who will make my mother groan! are you the Akwa' of the morning? I said: Yes! (I am) thy enemy. I shot another arrow at the person whom I had hit in the morning; thus two arrows pierced in him. They had abandoned two horses which I took to the Apostle of Allāh, may Allāh bless him, who was at that time by the side of the stream (Dhu Qarad) from where I had driven them (unbelievers). The Prophet of Allāh was with five hundred men and Bilāl had slaughtered a camel from those which I had left behind. He was roasting its liver and hump for the Apostle of Allāh, may Allāh bless him. Then I came to the Apostle of Allāh, may Allāh bless him, and said: O Apostle of Allāh! permit me and choose a hundred of your Companions, so that I may attack the unbelievers by night and leave not but as dead bodies excepting one to communicate the news to them. He said: Will you do it O Salamah? I said: Yes, by Him! Who honoured your face. The Apostle of Allāh, may Allāh bless him, smiled and I saw his molar teeth in the light of fire. He said: Now they are taking shelter in the land of Banū Ghaṭafān. Then a man of the Ghaṭafān tribe came in and said: Go to such and such man of the Ghaṭafān who has slaughtered a camel for them.

When they were skinning it, they noticed dust, (of the coming riders) [P. 61] and they abandoned it and fled away. When it was morning, the Apostle of Allāh, may Allāh bless him, said: Today our best horseman is Abū Qatādah and best footman is Salamah. Then the Apostle of Allāh, may Allāh bless him, allotted to me the share of a foot soldier as well as of a horseman. He then made me ride behind him on a she-camel with slit-ear on his return journey to al-Madīnah. An Anṣār who had never been beaten in running, began crying: Is there any one to compete (with me in running)? Is there none to compete (with me)? This he repeated several times, while I was riding behind the Apostle of Allāh, may Allāh bless him, who had made me his co-rider. I said to him: You do not show respect to noble persons nor you fear the honoured. He rejoined. No, except the Apostle of Allāh, may Allāh bless him. Then I said: O Apostle of Allāh! may my father and mother be sacrifice for you, let me compete with the man in running. Thereupon he said: If you so like. I said: Go! I (shall compete with) you. He leapt from his beast and I folded my feet and leapt from the she-camel. I allowed him the lead of one or two leaps of a camel, then I ran and reached him. I put my hand between his shoulders and said: I have forestalled you and Allāh (grants) success. Or (I said) similar expression. He (Salamah) said: He laughed and said: I doubt. Then we entered al-Madīnah.

SARIYYAH OF 'UKKĀSHAH IBN MIḤṢAN AL-ASADĪ TOWARDS AL-GHAMR.

Then occurred the sariyyah of 'Ukkāshah Ibn Miḥṣan al-Asadī on al-Ghamr. The Ghamr Marzūq which was the spring of Banū Asad, at (a distance of) two nights' (journey) from Fayd, on the first route to al-Madīnah. It took place in the month of Rabī' al-Awwal of the sixth year from the *hijrah* of tne Apostle of Allāh,

may Allāh bless him. They said: The Apostle of Allāh, may Allāh bless him, despatched 'Ukkāshah Ibn Miḥṣan to al-Ghamr with forty Muslims. He set out and moved quickly The enemy guessed the danger, escaped ; sojourned in the height of their land thinking their houses to be insecure. He sent Shujā' Ibn Wahb as vanguard. He saw the footsteps of the camels. They (his men) started and captured their spy whom they granted safety. He led them to the camels of his cousins. They attacked them and seized two hundred camels. They set the man (spy) free and drove the camels to al-Madīnah. They came to the Apostle of Allāh, may Allāh bless him. Thus there was no fighting.

THE *SARIYYAH* OF MUḤAMMAD IBN MASLAMAH, TOWARDS DHU AL-QAṢṢAH.

Then occurred the *sariyyah* of Muḥammad Ibn Maslamah against Dhu al-Qaṣṣah in the month of Rabī' al-Ākhir in the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: The Apostle of Allāh, may Allāh bless him, despatched Muḥammad Ibn Maslamah with ten men towards Banū Tha'labah and Banū 'Uwāl, a branch of Banū Tha'labah who were at Dhu al-Qaṣṣah, lying at a distance of twenty four miles from al-Madīnah on the route of al-Rabadhah. They arrived there at night. The enemy had one hundred men. They surrounded them. They (parties) exchanged arrows for an hour in the night then al-A'rāb (Bedouins) attacked them [P. 62] with spears and killed them. Muḥammad Ibn Maslamah fell wounded. His ankle was injured so he could not move. They stripped them off their clothes. Then a Muslim passed by Muḥammad Ibn Maslamah. He bore him to al-Madīnah. Then the Apostle of Allāh, may Allāh bless him, despatched Abū 'Ubaydah Ibn al-Jarrāḥ with forty men to the site of people's encounter. There they found no one but they found camels and goats which they seized and returned.

THE *SARIYYAH* OF ABU 'UBAYDAH IBN AL-JARRĀḤ TOWARDS DHU AL-QAṢṢAH.

Then occurred the *sariyyah* of Abū 'Ubaydah Ibn al-Jarrāḥ against Dhu al-Qaṣṣah in the month of Rabī' al-Ākhir in the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: The lands of Banū Tha'labah and Anmār had no rains. From al-Mirāḍ to Taghlamayn there was no remains of water. Al-Mirāḍ lies at a distance of thirty six miles from al-Madīnah. Banū Muḥārib, Tha'labah and Anmār, went to that dry spot and agreed to capture the cattle of al-Madīnah which used to pasture at Hayfā, a place seven miles from al-Madīnah. Thereupon the Apostle of Allāh, may Allāh bless him, sent Abū 'Ubaydah Ibn al-Jarrāḥ, with forty Muslims. They offered *al-Maghrib* (sunset) prayers and marched towards them. They reached Dhu al-Qaṣṣah, when it was still dark (before the) morning. They attacked them and forced them to flee towards the mountains. He (Abū 'Ubaydah) captured one man who embraced Islām and so he set him free. He seized some camels from theirs and some property from theirs and brought the same to al-Madīnah. The Apostle of Allāh, may Allāh bless him, after setting apart one fifth divided it among them.

THE *SARIYYAH* OF ZAYD IBN ḤĀRITHAH AGAINST BANŪ SULAYM AT AL-JAMŪM.

Then occurred the *sariyyah* of Zayd Ibn Ḥārithah against Banū Sulaym at al-Jamūm, in the month of Rabī' al-Ākhir, of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: The Apostle of Allāh, may Allāh bless him sent Zayd Ibn Ḥārithah towards Banū Sulaym. He marched till he reached al-Jamūm in the vicinity of Baṭn Nakhl to its left. Baṭn Nakhl is at a distance of four *barīds*' (48 miles) from al-Madīnah. They captured a woman of Muzaynah who was

called Ḥalīmah. She led them to one of the quarters of Banū Sulaym. In that quarter they seized camels and goats and took some captives among whom was the husband of Ḥalīmah the Muzani woman, when Zayd Ibn Ḥārit͟hah returned with what he had got, the Apostle of Allāh, may Allāh bless him, set the Muzani woman free, and gave her husband to her in gift. Bilāl Ibn Ḥārit͟h composed a verse referring to the incident:

By thy life! he, to whom a request was made of fulfilling it, did not fall short;

Nor did tire Ḥalīmah, until they departed on their beasts together.

[P. 63] THE *SARIYYAH* OF ZAYD IBN ḤĀRITHAH AGAINST AL-'ĪṢ.

Then occurred the *sariyyah* of Zayd Ibn Ḥārit͟hah against al-'Īṣ in Jumāda al-'Ūla in the sixth year from the *hijrah*. The distance between it and al-Madīnah is four nights' (journey) and its distance from D͟h 'l-Marwah is one night's (journey). They (narrators) said: It (the news) reached the Apostle of Allāh, may Allāh bless him, that a caravan of the Quraysh was coming from Syria. Thereupon the Apostle of Allāh, may Allāh bless him, sent Zayd Ibn Ḥārit͟hah with one hundred and seventy horsemen to intercept it. They captured them and all that they possessed on that day, they seized a large quantity of silver belonging to Ṣafwān Ibn Umayyah and took captive all those who were in the caravan including Abu al-'Āṣ Ibn al-Rabī'. He was the husband of Zaynab, the daughter of the Prophet[P]. They were married before the call. He (Zayd) brought them to al-Madīnah. Abu al-'Āṣ sought the protection of Zaynab the daughter of the Apostle of Allāh, may Allāh bless him. She gave him protection, and addressed the people after the Apostle of Allāh, may Allāh bless him, had offered *al-Fajr* prayers: I have given protection to Abu al-'Āṣ. Thereupon the Apostle of Allāh, may Allāh bless him, said: I knew nothing about this but we have given protection to him whom you have given protection. He (Prophet[P]) returned what was seized from him.

THE *SARIYYAH* OF ZAYD IBN ḤĀRITHAH TOWARDS AL-ṬARAF.

Then occurred the *sariyyah* of Zayd Ibn Ḥārithah against al-Ṭaraf, in Jumāda al-'Ākhirah of the sixth year from the *hijrah* of the Apostle of Allāh. may Allāh bless him. They (narrators) said : The Apostle of Allāh, may Allāh bless him, sent Zayd Ibn Ḥārithah to al-Ṭaraf, which is a spring adjoining al-Mirāḍ before al-Nukhayl. It is at a distance of thirty six miles from al-Madīnah on the route leading to al-Maḥajjah through al-Baqarah. He set out with fifteen persons (to meet) Banū Tha'labah. He found camels and goats but the al-A'rāb (Bedouines) had fled away. Zayd came back to al-Madīnah in the morning with twenty camels. He had no fighting, and remained absent for four nights. Their watchword was : *Amit*, *Amit*.

THE *SARIYYAH* OF ZAYD IBN ḤĀRITHAH AGAINST ḤISMĀ

Then occurred the *sariyyah* of Zayd Ibn Ḥārithah against Ḥismā, lying beyond Wādī al-Qurā, in Jumāda al-Ākhirah of the sixth year from the *hijrah* of the Apostle of Allah, may Allāh bless him. They (narrators) said : Diḥyah Ibn Khalīfah al-Kalbī came back from (the Ceasar) who had entertained him and had given him a robe. Al-Ḥunayd Ibn 'Āriḍ and his son 'Āriḍ Ibn al-Hunayd along with the people of Judhām encountered him at al-Ḥismā. They waylaid him and did not leave anything except used clothes with him. A party of Banu al-Ḍubayb heard this. They attacked them and seized Diḥyah's belongings and restored them to him. Diḥyah came to the Prophet, may Allāh bless him, and informed him about this. Thereupon he sent Zayd Ibn Ḥārithah with five hundred men and sent back Diḥyah also with him. Zayd travelled by night [P. 64] and remained in concealment by day. He had a guide of Banū 'Udhrah who led him in a manner by which he reached there

by morning. (Zayd's men) robbed and killed (some of) them, put them to trouble and killed al-Hunayd and his son. They seized their cattle and camels; and captured their women. They seized one thousand camels, five thousand goats and took one hundred women and children as captives. Then Zayd Ibn Rifā'ah al-Judhāmi set out with a party of his tribesmen to meet the Apostle of Allāh, may Allāh bless him. Then he showed to the Apostle of Allāh, may Allāh bless him, the epistle which he had written for him and his tribesmen, in the nights when he had come and embraced Islām. He said: O Apostle of Allāh! do not make unlawful which is lawful for us and do not make lawful what is unlawlul for us. He (Prophet) said: What shall I do about the dead? Abū Yazīd Ibn 'Amr said: Set free those who are alive, and those who have been slain are under my feet (i,e, no compensation is required). The Apostle of Allāh may Allāh bless him, said: Abū Yazīd had spoken the truth. Then he sent 'Ali, may Allāh be pleased with him, to Zayd Ibn Ḥārithah ordering him to return to them their women and property. 'Ali set out and met Rāfi' Ibn Makīth al-Juhanī, the bearer of good news from Zayd Ibn Ḥārithah, who was riding on a she-camel, belonging to the tribe. 'Ali returned the she-camel to the men (of Zayd Ibn Rifā'ah). 'Ali met Zayd at al-Falḥatayn, which lies between al-Madīnah and Dhu al-Marwah. He communicated the order of the Apostle of Allāh, may Allāh bless him, to him. On this, he returned to the people (Banu Judhām), all that he had seized.

THE *SARIYYAH* OF ZAYD IBN ḤĀRITHAH TOWARDS WĀDI AL-QURĀ

Then (occurred) the *sariyyah* of Zayd Ibn Ḥārithah to Wādi al-Qurā in Rajab of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: The Apostle of Allāh, may Allāh bless him, sent Zayd as amīr in the sixth year.

THE *SARIYYAH* OF 'ABD AL-RAḤMĀN IBN 'AWF TOWARDS DŪMAT AL-JANDAL

Then (occurred) the *sariyyah* of 'Abd al-Raḥmān Ibn 'Awf on Dūmat al-Jandal in Sha'bān of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: The Apostle of Allāh, may Allāh bless him, called 'Abd al-Raḥmān Ibn 'Awf, seated him before him, placed a turban on his head, and said: In the name of Allāh and in the way of Allāh fihgt him who believes not in Allāh, do not defraud, do not deceive, and do not kill Walīd. He sent him (to meet) the Kalb in Dūmat al-Jandal. He also said: If they respond to your appeal then marry the daughter of their *malik*. Then 'Abd al-Raḥmān set out and arrived at Dūmat al-Jandal. He stayed there for three days inviting them to embrace Islām. Their chief al-Aṣbagh Ibn 'Amr al-Kalbī, who was a Christian joined the fold of Islām. Many people of his tribe also accepted Islām. [P. 65] He who promised to pay *al-Jizyah* remained in his old faith. 'Abd al-Raḥmān married Tumāḍir, the daughter of al-Aṣbagh and brought her to al-Madīnah. She was the mother of Abū Salamah Ibn 'Abd al-Raḥmān.

THE *SARIYYAH* OF 'ALĪ IBN ABĪ ṬĀLIB AGAINST BANŪ SA'D IBN BAKR AT FADAK

Then (occurred) the *sariyyah* of 'Alī Ibn Abī Ṭālib on Banū Sa'd Ibn Bakr at Fadak, in Sha'bān of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: The news reached the Apostle of Allāh, may Allāh bless him, that their forces, had collected and intended to assist the Jews of Khaybar. The Apostle of Allāh, may Allāh bless him, sent 'Alī Ibn Abī Ṭālib with one hundred men. He travelled in the night and remained in concealment in the day; he reached al-Hamaj, which was a spring between Khaybar and Fadak. (The Distance)

between Fadak and al-Madīnah is six nights' (journey). They found there a man and inquired about the people from him. He said: I shall furnish you with information if you grant me amnesty. They granted him amnesty, and he led them. They (Muslims) attacked them and seized five hundred camels and two thousand goats. The Banū Sa'd fled away with their beasts of burden (camels). Their chief was Wabr Ibn 'Ulaym. 'Alī set apart a milch-camel named al-Ḥafdha as a special share of the Prophet, may Allāh bless him. Then he separated al-*Khums* and divided the rest of the booty among his companions. He came back to al-Madīnah and had no fighting.

THE *SARIYYAH* OF ZAYD IBN ḤĀRITHAH AGAINST UMM QIRFAH IN WĀDĪ AL-QURĀ

Then (occurred) the *sariyyah* of Zayd Ibn Ḥārithah against Umm Qirfah in the vicinity of Wādī al-Qurā, which is at a distance of seven nights' journey from al-Madīnah, in the month of Ramaḍān of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: Zayd Ibn Ḥārithah set out with merchandise to Syria. He had with him goods belonging to the Companions of the Prophet, may Allāh bless him. When he was near Wādī al-Qurā, some men of the Fazārah, a branch of Banū Badr confronted him, beat him and his companions, and robbed what they had with them. Then Zayd recovered (from his wounds) and arrived before the Apostle of Allāh, may Allāh bless him, and informed him (about it). The Apostle of Allāh, may Allāh bless him, sent him back against them. They remained in concealment in the day and travelled in the night. Banū Badr became aware of them. Then in the morning Zayd and his companions said *takbīr* (Allāh is Great), surrounded those who were present there, and captured Umm Qirfah, whose name was Fāṭimah Bint Rabī'ah Ibn Badr and her daughter al-Jāriyah Bint Mālik Ibn Ḥudhyafah Ibn Badr. The

person, who had captured al-Jāriyah, was Maslamah Ibn al-Akwa'; he gifted her to the Apostle of Allāh, may Allāh bless him. Subsequently the Apostle of Allāh, may Allāh bless him, gifted her to Ḥazn Ibn Abī Wahb. Qays Ibn al-Muḥassir turned (عمد) towards Umm Qirfah, who was very old. He killed her mercilessly. He tied her legs with a rope and then tied her between two camels. Then he made them run and they killed her. He (Qays) killed al-Nu'mān and 'Ubayd Allāh the sons of Mas'adah Ibn Ḥakamah Ibn Mālik Ibn Badr. Zayd Ibn Ḥāriṯhah now returned to [P. 66] the Prophet, may Allāh bless him (and knocked at his door). He rushed to him, dragging his clothes which he had put off; embraced and kissed him, asking him to give information. He (Zayd) informed him aboat victory which Allāh had granted him.

THE *SARIYYAH* OF 'ABD ALLĀH IBN 'ATĪK AGAINST ABŪ RĀFI'

Then (occurred) the *sariyyah* of 'Abd Allāh Ibn 'Atīk against Abū Rāfi 'Salām Ibn Abī al-Ḥuqayq al-Naḍari at Khaybar in the month of Ramaḍān of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: Abū Rāfi' Ibn Abī al-Ḥuqayq had exhorted Ghaṭafān and the polytheists of Arabia residing around them and thus there had concentrated a great force to fight the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, sent 'Abd Allāh Ibn 'Atīk, 'Abd Allāh, Ibn Unays, Abū Qatādah, al-Aswad Ibn Khuzā'ī and Mas'ūd Ibn Sinān; and ordered them to kill him. They went to Khaybar and hid themselves in an ambush. When it was all quiet they came to his house and climbed up the staircase. They made 'Abd Allāh Ibn 'Atīk proceed because he could speak the language of the Jews. He called for the door to be opened and said: I have brought a present for Abū Rāfi'. His wife opened the door. When she observed the weapons, she wanted

to cry out. They made a hint with the sword and so she remained quiet. They entered (the house) and recognized him by the whiteness of his complexion which was like the coptic cloth. They attacked him with their swords. Ibn Unays said: I was night-blind so I could not see and so I thrust my sword into his belly and reclined on it. Then I heard the sound of the gushing of blood and I realised that he had expired. The people attacked him all at once. Then they got down the stair-case. Her wife cried and so did the inmates of the house. The people (Muslims) hid themselves in a channel of Khaybar. Abū Zaynab al-Ḥārith set out with three thousand men with light to pursue them. As they could not find them they returned. The people remained in their hiding place for two days. When the search was given up, they set out for al-Madīnah. Every one of them claimed that he had killed him. They came before the Apostle of Allāh, may Allāh bless him, who said: May your faces prosper. They said: May your face prosper, O Apostle of Allāh. Then they informed him about them. He took their swords, examined them. He discovered the marks of food on the edge of the sword of 'Abd Allāh Ibn Unays and declared that it was he who had killed him.

THE *SARIYYAH* OF 'ABD ALLĀH IBN RAWĀḤAH AGAINST USAYR IBN RĀZIM.

Then (occurred) the *sariyyah* of 'Abd Allāh Ibn Rawāḥah against Usayr Ibn Rāzim the Jew, at Khaybar in Shawwāl of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: When Abū Rāfi' Salām Ibn Abī al-Ḥuqayq was killed, the Jews made Usayr Ibn Rāzim as their *amīr*. He moved about among the Ghaṭafān and other (tribes) to mobilize them for a war, against the Apostle of Allāh, may Allāh bless him. The news reached the Apostle of Allāh, may Allāh bless him, so he sent 'Abd Allāh [P. 67] Ibn Rawāḥah with three persons secretly in the month of Ramaḍān. He made inquiries about

the extent of his information and negligence. Then he came before the Apostle of Allāh, may Allāh bless him, and informed him. Then the Apostle of Allāh, may Allāh bless him, summoned the people, thirty men responded. He sent them under the leadership of 'Abd Allāh Ibn Rawāḥah. They arrived before Usayr and said: Grant us amnesty till we convey to you what we have come for. He said: Yes, and the same from you for me. They said: Yes. Then we said: The Apostle of Allāh, may Allāh bless him, has sent us to you so that you come out to meet him and he may appoint you *'āmil* at Khaybar and confer favours on you. Tempted by this offer he set out with thirty Jews; every one of whom became a co-rider with a Muslim. When we reached Qarqarah Thibar, Usayr felt sorry. 'Abd Allāh Ibn Unays, who was a participant in the *sariyyah*, said: He stretched his hand to my sword. I understood his intention and took my camel aside and said: O enemy of Allāh! you are treacherous. He repeated the action twice. So I got down and let the people go forward till Usayr remained alone. Then I struck him with the sword and dislocated a large portion of his thigh and calf. He fell down from his camel and in his hand there was a bent stick of *shawḥāṭ*[1] with which he struck me and injured my head. Now we fell upon his companions and killed all of them except one whom we were unable to capture and none of the Muslims found him. Then we came to the Apostle of Allāh, may Allāh bless him, and reported the incident to him. Thereupon he said: Allāh delivered you from an oppressing people.

THE *SARIYYAH* OF KURZ IBN JĀBIR AL-FIHRĪ TOWARDS AL-'URANIYĪNS.

Then (occurred) the *sariyyah* of Kurz Ibn Jābir al-Fihrī towards al-'Uraniyīn in Shawwāl of the sixth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said: A party

1 A tree from which bows were made.

of the 'Uraynah numbering eight came to the Apostle of Allāh, may Allāh bless him, and embraced Islām but the climate of al-Madinah did not suit them. Thereupon the Apostle of Allāh, may Allāh bless him, ordered them to live with his milch-camels which used to graze at Dhu al-Jadr in the vicinity of Qubā close to 'Ayr at a distance of six miles from al-Madīnah. They remained there till they recuperated and became fat. One morning they made a raid on the milch-camels and drove them away. Yasār, the *mawlā* of the Apostle of Allāh, may Allāh bless him, with a party confronted them. He fought with them. They cut his hands and feet and pricked thorns in his tongue and eyes. Consequently he died. The news of this incident reached the Apostle of Allāh, may Allāh bless him. He sent twenty horsemen to pursue them and appointed Kurz Ibn Jābir al-Fihrī their leader. They reached there, and surrounded them. They captured them, tied them, and seating them on their horses they brought them to al-Madinah. The Apostle of Allāh, may Allāh bless him, was at al-Ghābah. They set out with them towards him and met him at al-Zaghābah, the place where flood water came from all directions. He gave orders and their hands and feet were amputated, their eyes were extracted. They were crucified. Then the verse was revealed to the Apostle of Allāh, may Allāh bless him.

"The only reward of those who make war upon Allāh and His messenger and strive after corruption in the land."[1]

After that he did not extract [P. 68] eyes of any one.

The milch-camels were fifteen in number which yielded much milk. They brought them back to al-Madinah. The Apostle of Allāh, may Allāh bless him, found one of the camels called al-Ḥinna missing. He inquired about it and was told that they had slaughtered it.

THE *SARIYYAH* OF 'AMR IBN UMAYYAH AL-ḌAMRĪ,

Then (occurred) the *sariyyah* of 'Amr Ibn Umayyah al-Ḍamri and Salamah Ibn Aslam Ibn Ḥaris against Abū Sufyān Ibn Ḥarb

1 *Al-Qur'ān*, 5 : 33

at Makkah. It was (undertaken) because Abu Sufyān Ibn Ḥarb had said to a party of the Quraysh : Is there not any one who will (kill) Muḥammad unexpectedly because he gose to the markets? Thereupon one of the Bedouines came to him and said : I am a man of most daring heart, among the people, sturdy in body and most quick in assault. If you support (قويتني) me, I shall go to him and (kill) him by surprise. I have a dagger like the inner feathers of a vulture, so I shall attack him, then I shall join a caravan and leave behind the people running because I know the ways fully. He (Abu Sufyān) said : You are our friend. Then he gave him a camel and provided him expenses and said : Keep this affair a secret. Accordingly he set out in the night and travelled for five nights on his beast, arriving on the sixth morning at Ẓahr al-Ḥarrah. Then he began to inquire about the Apostle of Allāh, may Allāh bless him, and he was led to him. He tied his beast and down came to the Apostle of Allāh, may Allāh bless him, who was in the mosque of Banū 'Abd al-Ashhal. When the Apostle of Allāh, may Allāh bless him, saw him, he said : Verily this is the person who has treacherous intentions. He rushed forward to make an assault on the Apostle of Allāh, may Allāh bless him. Usayd Ibn al-Ḥuḍayr caught hold of his trousers (ازار) and lo! there was a dagger in it which fell. He was bewildered and said : My blood ! my blood ! (*i. e.*, do not kill me). Usayd seized him by the neck and violently pushed him away. The Apostle of Allāh, may Allāh bless him, said to him : Tell me the truth, who art thou? He said : Am I safe? He (Prophet) said : Yes. Then he furnished with full information about the affair and what Abū Sufyān had done. The Apostle of Allāh, may Allāh bless him, set him free. Then he embraced Islām. The Apostle of Allāh, may Allāh bless him, sent 'Amr Ibn Umayyah and Salamah Ibn Aslam against Abū Sufyān Ibn Ḥarb and said to them : If you find him unawares, kill him. They entered Makkah and 'Amr Ibn Umayyah went to circumambulate the Ka'bah by night. Mu'āwiyah Ibn Abī Sufyān saw him, recognized him and informed the Quraysh about him. They (Quraysh) became terrified and they searched his person because he was a dare-devil in the days of Jāhiliyyah. They

said: 'Amr has not come with good intentions. The people of Makkah assembled and agreed (as to what to do with him). 'Amr and Salamah fled away. 'Amr met 'Ubayd Allāh Ibn Mālik Ibn 'Ubayd Allāh al-Taymī whom he killed. He also killed another person of Banu al-Du'il whom he heard singing (the following couplet) :

I shall not be a Muslim till I live,
And I shall not join the faith of the Muslims.

He came across two messengers of the Qurays͟h whom they had sent to gather information. He killed one of them and captured the other and brought him to al-Madīnah. When he was reporting it to the Apostle of Allāh, may Allāh bless him, he was laughing.

[P. 69] THE *GHAZWAH* OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM TOWARDS AL-ḤUDAYBIYAH.[1]

Then (occurred) the *g͟hazwah* of the Apostle of Allāh, may Allāh bless him, towads al-Ḥudaybiyah. He set out to perform *al-'Umrah*[2] in D͟hu al-Qa'dah of the sixth year from his *hijrah*. They (narrators) said : The Apostle of Allāh, may Allāh bless him, asked his Companions to (accompany him for) *al-'Umrah*.[2] They made hurried preparations. The Apostle of Allāh, may Allāh bless him, entered his house, took bath and put on two pieces of garment. He moved on his she-camel al-Qaṣwā and set out. This was left on Monday the crescent day of D͟hu al-Qa'dah. He left 'Abd Allāh Ibn Umm Maktūm behind him to be incharge of al-Madīnah. He emerged out unarmed but swords in sheaths. He carried[3] sacrificial animals and his Companions also drove sacrificial animals. He offered *Ẓuhr* prayers at D͟hu al-Ḥulayfah. Then he asked for the sacrificial animals which he was carrying to be brought before him. They were covered with cloth. Then he put scars on their right side and drove them. His Companions also put scars on them. They had

1 Ibn His͟hām calls it 'Affair of al-Ḥudaybiyah' (امر الحديبية) and does not include it in *G͟hazawāt*.

2 Lesser pilgrimage to Makkah which can be undertaken at any time unlike the *Ḥajj* for which the dates are fixed.

3 (ساق) literally drove.

their faces towards *al-qiblah* and they were seventy in number. Among them was the camel of Abū Jahl which had been seized in booty on the day of Badr. He put on *iḥrām* (unstitched) garment) and said *talbiyah*[1] (O Allāh! I am present). He sent 'Abbād Ibn Bishr in advance with twenty horsemen of the Muslim cavalry taken both from Muhājirs and al-Anṣār. One thousand six hundred Muslims set out with him, and it is also said they were one thousand four hundred; yet according to another version they were one thousand five hundred and twenty five men.[2] His wife Umm Salamah, may Allāh be pleased with her, accompanied him. (The news of) his emergence reached the polytheists. There was a concensus of opinion among them on preventing him from entering the Ḥaram. They encamped at al-Baldaḥ and two hundred horsemen were sent to Kurā' al-Ghamīm under the command of Khālid Ibn al-Walīd and it is said under 'Ikrimah Ibn Abī Jahl. Busr Ibn Sufyān al-Khuzā'i, who had entered Makkah, heard their conversation and knew of their opinion. Then he returned to the Apostle of Allāh, may Allāh bless him, and met him at Ghadīr al-Ashṭaṭ beyond 'Usfān and apprised him of the situation. Khālid Ibn al-Walīd with his cavalry came so close that he could see the Companions of the Apostle of Allāh, may Allāh bless him. Thereupon the Apostle of Allāh, may Allāh bless him, ordering 'Abbād Ibn Bishr (to proceed); he advanced with his horsemen and arrayed them opposite to him, and put them in line. The time of *al-Ẓuhr* prayer came and the Apostle of Allāh with his Companions offered prayers of *al-khawf*[3]. When the evening approached the Apostle of Allāh, may Allāh bless him, said: Stick to the right side of al-Aṣal because the spies of the Quraysh are at Marr al-Ẓahrān and Ḍajanān. Then he marched till he reached al-Ḥudaybiyah which lies at the limit of the Ḥaram area at a distance of nine miles from Makkah. The forelegs of his beast stuck to the place where people

1 *Talbiyah* means uttering the expresion (O Allāh! I am present) after putting on *iḥrām*.

2 According to Ibn Hishām they were seven hundred.

3 Unstitched garments wrapped over by pilgrims the body.

4 *Ṣalāt al-Khawf* is offered in two congregations, one after the other.

eased themselves, on a hillock from where it was coming down. So it stopped. The Muslims said: (Pass on! pass on) *Ḥal Ḥal*, to chide it. But it did not rise. They said: al-Qaṣwā has stopped. Thereupon the Prophet, may Allāh bless him, said: It has not stopped but it has been prevented (from moving forward) by Him Who had prevented the people of elephants. By Allāh, if they ask me for anything that retains the sanctity of Allāh, I shall grant. Then he urged it and it stood up. He returned to the sacred House site from where he had started and stayed with his people at a small spring with scanty water of [P. 70] al-Ḥudaybiyah. He took out an arrow from his quiver and ordered it to be fixed in it. It gushed out forthwith, till they filled their vessels sitting on the edge of it. For the Apostle of Allāh, may Allāh bless him, it rained several times at al-Ḥudaybiyah. Budayl Ibn Warqā and other riders of Khuzā'ah came to him and greeted him. Budayl said: We have come to you from your people of Ka'b Ibn Luwayyi and 'Āmir Ibn Luwayyi who have collected forces to meet you. They have she-camels with young ones, children and women and they have taken a vow not to let you go to the Sanctuary until their notables do not perish. The Apostle of Allāh, may Allāh bless him, said: We have not come to fight; we have come to circumambulate the Ka'bah, but we will fight any one who opposes us. Then Budayl returned and apprised the Quraysh of it. Then they sent 'Urwah Ibn Mas'ūd al-Thaqafī. The Apostle of Allāh, may Allāh bless him talked to him as he had talked to Budayl. Thereupon he returned to the Quraysh and apprised them of it. They said: We will stop him from coming to the House this year but he may come next year, enter Makkah and circumambulate the Ka'bah. Then came Mikraz Ibn Ḥafṣ Ibn al-Akhyaf and the (Prophet[P]) talked to him as he had talked to his fellows. He returned to the Quraysh and apprised them of it. They sent al-Ḥulays Ibn 'Alqamah who was then (the commander of al-Aḥābīsh (armies of various tribes), and he used to worship. When he saw the sacrificial animals having collars by which their hair had disappeared as they had been placed there for a long time. He returned without meeting the Apostle of Allāh, may Allāh bless him, prais-

ing him for what he had seen. He said to the Quraysh: By Allāh! you will have to find a way for him for what he has come or else I shall disperse the armed forces. They said: Let us have sometime so that we may choose for us some one who may be acceptable to us. The first person whom the Apostle of Allāh, may Allāh bless him, sent to the Quraysh was Khirāsh Ibn Umayyah al-Ka'bī to apprise them of what he had come for. They held him there and wanted to kill him but the men of his tribe, who were there, defended him. Then he sent 'Uthmān Ibn 'Affān and said: Go to the Quraysh and inform them that we have not come for fighting. But we have come on a pilgrimage to the Ka'bah to pay respect to it. We have sacrificial animals which we shall slaughter and go back. He went to them and informed them. They said: This will never happen and he will not be allowed to enter Ḥaram this year. It (report) reached the Apostle of Allāh, may Allāh bless him, that 'Uthmān had been killed. This was the reason why the Apostle of Allāh, may Allāh bless him, called the Muslims to *bay'at al-Riḍwān* (to take an oath of allegiance) under the tree and received the *bay'ah* of 'Uthmān, may Allāh be pleased with him, by proxy, placing his left hand on his right one, and they offered *bay'ah*; then he said: He had gone for the sake of Allāh and for the sake of His Apostle. Then several envoys were exchanged between the Apostle of Allāh, may Allāh bless him, and the Quraysh. They agreed on peace and reconciliation. Thereupon they (Quraysh) sent Suhayl Ibn 'Amr with several men of them and he concluded a peace on the following terms which were reduced to writing. This is on what Muḥammad Ibn 'Abd Allāh and Suhayl Ibn 'Amr concluded peace. They agreed to suspend war for ten years during which time, people will be in peace and will not obstruct the others. There will be no secret stealing [P. 71] and no misapproppariation. (The treaty ran): Verily between us this is a locked box. Verily he, who likes to enter into a pact with Muḥammad and conclude treaty with him, can do so. And he, who likes to enter into a pact with the Quraysh and conclude treaty with them, can do so. Verily whoever comes to Muḥammad without the permission of his guardian (ولي) will be returned and whoever comes to the Quraysh from the

Companions of Muḥammad, will not be returned. Verily Muḥammad will go back this year with his Companions and will enter (the Ka'bah)! coming year with his Companions. He will stay here for three days and he will not enter with arms except the arms carried by travellers—swords in sheaths. Abū Bakr Ibn Abī Qaḥāfah, 'Umar Ibn al-Khaṭṭāb, 'Abd al-Raḥmān Ibn 'Awf, Sa'd Ibn Abī Waqqāṣ, 'Uthmān Ibn 'Affān, Abū 'Ubaydah Ibn al-Jarrāḥ, Muḥammad Ibn Maslamah, Ḥuwayṭib Ibn 'Abd al-'Uzzā and Mikraz Ibn Ḥafṣ Ibn al-Akhyaf[1] were witnesses. 'Alī wrote its heading. It remained with the Apostle of Allāh may Allāh bless him, and its copy was with Suhayl Ibn 'Amr. (At this time) Abū Jandal Ibn Suhayl Ibn 'Amr came from Makkah to the Apostle of Allāh, may Allāh bless him, he was in iron shackles. On this Shuhayl said: This is the first person whom I shall claim under it (treaty). The Apostle of Allāh, may Allāh bless him, returning him (Abū Jandal) to him (Suhayl), said: O Abū Jandal! the treaty has been concluded just now, between the people and us, so endure it till Allāh makes a way out of it. The men of the Khuzā'ah came forward and said: We enter into a pact with Muḥammad and make covenant with him. The men of the Banū Bakr came forward and said: We enter into a pact with the Quraysh and conclude a covenant with them. When they completed the writing (of the treaty), Suhayl and his companions went back. The Apostle of Allāh, may Allāh bless him, slaughtered his sacrificial animals and got himself shaved (head). Khirāsh Ibn Umayyah al-Ka'bī performed the act of shaving his head. His Companions also slaughtered (their animals) the majority had their heads shaven while the rest of them got hair-clipped. Thereupon the Apostle of Allāh, may Allāh bless him said thrice: May Allāh show mercy to those who have shaved (their heads). It was said to him: O Apostle of Allāh pray also for those who have clipped the hair. He said: And to those who have clipped hair. The Apostle of Allāh, may Allāh bless him, stayed at al-Ḥudaybiyah for more than thirteen and less than nineteen days. It is said: (The halt was) for twenty days.

1 The last two were from among the Quraysh.—Tr.

Then the Apostle of Allāh, may Allāh bless him, returned and when they were al-Ḍajnān it was revealed to him.

Lo! We have given thee (O Muḥammad) a signal victory.[1]

Then Gabrael said to him: Congratulations to you, O Apostle of Allāh. The Muslims also congratulated.

Al-Faḍl Ibn Dukayn informed us: Sharīk informed us on the authority of Abū Isḥāq; he said: I heard al-Barā saying: On the day of al-Ḥudaybiyah, we were one thousand four hundred in number.

Abū Dāwūd al-Ṭayālisī Sulaymān Ibn Dāwūd informed us: Shu'bah informed us: 'Amr Ibn Murrah informed me: I heard 'Abd Allāh Ibn Abī Awfa the Companion of the Apostle of Allāh, may Allāh bless him, and he was present at the *Bay'at al-Riḍwān*; he said: On that day we were one thousand three hundred in number. (The number of the men of) the Aslam that day was one eighth of that of Muḥājirs.

Sulaymān Ibn Dāwūd al-Ṭayālisī informed us: Shu'bah informed us on the authority of 'Amr Ibn Murrah: I heard Sālim Ibn Abi al-Ja'd; he said: I asked Jābir Ibn 'Abd Allāh, what was your number on the Day of the Tree (*Bay'at al-Riḍwān*) He said: We were one thousand five hundred. He recalled the thirst that they had experienced. [P. 72] He (Jābir) said: Water was brought in a small vessel to the Apostle of Allāh, may Allāh bless him, who placed his hand in it and water began to gush out from the space between his fingers, as if they were springs. He (Jābir) said: Then we drank and it sufficed us. He (al-Barā) said: I asked what was your number? He replied: It would have sufficed if we had been one hundred thousand, but we were one thousand five hundred.

Abū Ḥudhayfah Mūsā Ibn Mas'ūd al-Nahdī informed us: 'Ikrimah Ibn 'Ammār informed us on the authority of Iyās Ibn Salamah, he on the authority of his father; he said: We arrived at al-Ḥudaybiyah with the Apostle of Allāh, may Allāh bless him, and we were one thousand four hundred in number. There were fifty goats on its pond which drank water from it. He (Salamah) said: The Apostle of Allāh, may Allāh bless him, sat on its edge and

1 *Al-Qur'ān*, 58 : 3

then either he invoked Divine blessing or spat, water began to gush out forthwith. He (Salamah) said : We drank and quenched our thirst.

'Ubayd Allāh Ibn Mūsā informed us : Isrā'īl informed us on the authority of Ṭāriq ; he said : I went out on pilgrimage, and (on the way) passed by a people who were offering prayers. I asked: Which mosque is this ? They said : This is the Tree where the Apostle of Allāh, may Allāh bless him, took *Bay'at al-Riḍwān*. Then I went to Sa'īd Ibn al-Musayyib whom I apprised of this. Thereupon he said : My father related to me and he was among those who had offered the *Bay'at* under the Tree. He (al-Musayyib) said: When we journeyed in the following year, we forgot it and we could not (locate the place). Sa'īd said : Lo ! the Companions of Muḥammad did not know it and you know it, you must be more-knowing.

Qabīṣah Ibn 'Uqbah and Muḥammad Ibn 'Abd Allāh al-Asadi informed us ; they said : Sufyān informed us on the authority of Ṭāriq Ibn 'Abd al-Raḥmān ; he said : I was with Sa'īd Ibn al-Musayyib. They (persons present before him) were talking about the Tree (under which *bay'at* was taken). He laughed, and then said : My father related to me that he was with them and was present at it (*bay'at*) but they forgot it the following year.

'Abd al-Wahhāb Ibn 'Aṭā al-'Ijlī informed us on the authority of Ziyād Ibn al-Jaṣṣāṣ, he on the authority of al-Ḥasan, he on the authority of 'Abd Allāh Ibn Mughaffal, (second chain) 'Abd al-Wahhāb said : Sa'īd informed me on the authority of Qatādah, he on the authority of 'Abd Allāh Ibn Mughaffal ; he said : The Apostle of Allāh, may Allāh bless him, was taking *bay'at* under the Tree and my father was holding its branches above his head.

Yūnus Ibn Muḥammad al-Muwaddib and Aḥmad Ibn Isḥāq al-Ḥaḍrami informed us ; they said : Yazīd Ibn Buzay' informed us on the authority of Khālid al-Ḥadhdhā, he on the authority of al-Ḥakam Ibn 'Abd Allāh al-A'raj, he on the authority of Ma'qil Ibn Yasār ; he said : I was with the Apostle of Allāh, may Allāh bless him, in the year of al-Ḥudaybiyah and the people were offering *bay'at* and I was holding a branch from the branches of the Tree with my hand above the head of the Apostle of Allāh,

may Allāh bless him. He took the pledge from the people that they would not flee and did not take the pledge of death. Then we said to Ma'qil : What was your number ? He replied : One thousand four hundred men.

Al-Mu'alla Ibn Asad informed us : Wuhayb informed us on the authority of Khālid al-Ḥadhdhā, he on the authority of Ma'qil Ibn Yasār : Verily the Prophet, may Allāh bless him, was taking *bay'at* from the people under the Tree in the year of al-Ḥudaybiyah and Ma'qil Ibn Yasār was holding one branch from the branches of the Tree in his hand above his head. He took the pledge that day that they would not flee. He (al-Ḥakam) said : We asked : [P. 73] What was your number? He (Ma'qil) said : One thousand four hundred.

'Abd al-Wahhāb Ibn 'Aṭā informed us : 'Abd Allāh Ibn 'Awn informed us on the authority of Nāfi' ; he said : The people used to go to a tree which they called the *Tree of al-Riḍwān* and offered prayers by it. He (Nāfi') said : It (report) reached 'Umar Ibn al-Khaṭṭāb; he warned them and ordered it to be cut and it was done.

Wakī' Ibn al-Jarrāḥ and 'Abd Allāh Ibn Numayr informed us on the authority of Ismā'īl Ibn Abī Khālid, he on the authority of 'Āmir; he said : Verily the first person who offered *Bay'at al-Riḍwān* to the Prophet, may Allāh bless him, was Abū Sinān al-Asadī.

Muḥammad Ibn Sa'd said : I mentioned this narration to Muḥammad Ibn 'Umar, who said : This Abū Sinān Wahb al-Asadī died during the siege of Banū Qurayẓah before al-Ḥudaybiyah, and he, who pledged on the day of al-Ḥudaybiyah, was Sinān Ibn Sinān al-Asadī.

Ismā'īl Ibn 'Abd al-Karīm al-Ṣan'āni informed us : Ibrāhīm Ibn 'Aqīl Ibn Ma'qil related to me on the authority of his father, he on the authority of Wahb Ibn Munabbih ; he said . I asked Jābir Ibn 'Abd Allāh as to how many they were on the day of al-Ḥudaybiyah. He said : We were one thousand four hundred. I offered *Bay'at* to him under the Tree which was that of acacia.

'Umar was holding it in his hand. (All offered *bay'at*) except Jadd Ibn Qays who hid himself under the armpits of his camel. I asked him : How did they offer *bay'at* to him ? He said : We offered *bay'at* (pledging) that we would not flee away but we did not pledge to lay down our lives. I asked him : Did the Prophet, may Allāh bless him, take the *bay'at* at Dhu al-Ḥulayfah ? He said : No ! but he offered prayers there, and he did not take the *bay'at* by any tree except the Tree at al-Ḥudaybiyah. The Prophet, may Allāh bless him invoked Divine blessings on the well (بئر) at al-Ḥudaybiyah.[1] They slaughtered seventy camels and each camel was shared by seven persons.

Jābir said : Umm Mubashshir informed me that she heard the Prophet, may Allāh bless him, saying before Ḥafṣah : Those, who offered *bay'at* under the Tree, will not enter fire (hell) if Allāh will. Ḥafṣah said : Undoubtedly ! O Apostle of Allāh. The Apostle of Allāh, may Allāh bless him, scolded her. Thereupon she said :

"There is not one of you but shall approach it. That is a fixed ordinance of thy Lord."[2]

The Prophet, may Allāh bless him said : Allāh said :

"Then We shall rescue those who kept from evil, and leave the evil doers crouching there."[3]

Mūsā Ibn Mas'ūd al-Nahdī informed us : Sufyān informed us on the authority of Abū Isḥāq, he on the authority of al-Barā Ibn 'Āzib ; he said : The Prophet, may Allāh bless him, made peace with the polytheists on the Day of al-Ḥudaybiyah on three conditions, that if a polytheist came to him, he would be returned ; if a Muslim went to them they would not return ; and that he should enter (Ka'bah) in the following year, and to stay for three days and that he would not enter there but with necessary weapons like sword, bow and the like. Then Abū Jandal came chained in the shackles but he returned him.

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1 In previous narration the narrator has used the word ثمد (spring with scanty water).

2 *Al-Qur'ān*, 21 : 71

3 *Al-Qur'ān*, 21 : 72

Sulaymān Ibn Ḥarb informed us: Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he on the authority of 'Ikrimah; he said: When the Prophet, may Allāh bless him, wrote the document between him and the people of Makkah on the day of al-Ḥudaybiyah; he said: Write in the name of Allāh, the Compassionate the Merciful. They said: [P. 74] As regards Allāh, we know Him; but as regards *al-Raḥmān* (Compassionate) and *al-Raḥīm* (Merciful) we do not know. He ('Ikrimah) said: They wrote: In Thy name O Allāh! He said: The Apostle of Allāh may Allāh bless him, wrote at the end of the document: Our obligations on you are like yours on us.

Mūsā Ibn Mas'ūd al-Nahdī informed us: 'Ikrimah Ibn 'Ammān informed us on the authority of Abu Zumayl, he on the authority of Ibn 'Abbās; he said: 'Umar Ibn al-Khaṭṭāb said: The Apostle of Ailāh, may Allāh bless him, made peace with the people of Makkah on conditions and granted them such concessions (شيئا) that if an *amīr* appointed by the Prophet of Allāh had done what the Prophet of Allāh did, I would not have listened to nor carried out. what he conceded to them, was that if an unbeliever joined the Muslims, he would be returned and he, who went to the unbelievers, would not be returned.

Abū Sahl Naṣr Ibn Bāb informed us on the authority al-Ḥajjāj, he on the authority of Abū Isḥāq, he on the authority of al-Barā Ibn 'Āzib; that he said: The people of Makkah made it a condition with the Apostle of Allāh, may Allāh bless him, on the day of al-Ḥudaybiyah that none of his Companions would enter Makkah with arms except the arms in sheaths.

Isḥāq Ibn Yūsuf al-Azraq informed us: Sharīk informed us on the authority of Abū Isḥāq, he on the authority of al-Barā Ibn 'Āzib; he said: The polytheists made it a condition with the Apostle of Allāh, may Allāh bless him, in the year of al-Ḥudaybiyah, that he would not enter there with arms. Thereupon the Apostle of Allāh, may Allāh bless him, said: Except necessary weopons. He (al-Barā) said: It meant the sheath and what was in it, *i.e.*, the sword and bow.

Muḥammad Ibn Ḥumayd al-'Abdī informed us on the authority of Ma'mar, he on the authority of Qatādah: When they travelled to al-Ḥudaybiyah, the polytheists stopped the Prophet, may Allāh bless him, and his Companions from (visiting) the Ka'bah. Then they (Muslims) made peace with the polytheists on the terms that they (Muslims) would perform *'Umrah* in the following year in the same month in which they were prevented. Thereupon Allāh fixed it as sacred month for the performance of *'Umrah* instead of the month during which they were prevented. "The forbidden month for the forbidden month, and forbidden things in retaliation." [1]

Abu al-Walīd Hishām al-Ṭayālisi informed us: Abū 'Awānah informed us on the authority of Ḥuṣayn, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah Ibn Mas'ūd: Verily Abū Sufyān Ibn Ḥarb (said) when the Apostle of Allāh, may Allāh bless him, arrived at Makkah in the year of al-Ḥudaybiyah, a treaty was concluded between them and the Apostle of Allāh, may Allāh bless him, (its terms being) that he would not come with arms to them, that he would not stay in Makkah but for three nights, that if anyone of them came to him, would return him to them and that if anyone of Muslims would go to them, they would not allow him to return.

Abu Mu'āwiyah al-Ḍarīr and Muḥammad Ibn 'Ubayd informed us; they said: Al-A'mash informed us on the authority of Abū Sufyān, he on the authority of Jābir; he said: The Prophet, may Allāh bless him, slaughtered during the year of al-Ḥudaybiyah seventy animals, one animal for every seven persons. Muḥammad Ibn 'Ubayd added in his narration: We were, that day one thousand four hundred, and those who did not offer sacrifice were larger in number than those who offered.

'Ubayd Allāh Ibn Mūsā informed us: Mūsā Ibn 'Ubaydah informed us on the authority of Iyās Ibn Salamah Ibn al-Akwa', he on the authority of his father; he said: We set out with the

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1 *Al-Qur'ān*, 2 : 149.

Apostle of Allāh, may Allāh bless him, on the *ghazwah* of al-Ḥudaybiyah and slaughtered [P. 75] one hundred animals and we were about thirteen hundred in number, with sufficient arms. There were footmen and horsemen In his sacrificial animals was the camel of Abū Jahl. He halted at al-Ḥudaybiyah. The Quraysh made peace with him on the terms that the place of sacrifice would be where they had obstructed him (Prophet).

Isḥāq Ibn 'Īsā informed us: Mālik Ibn Anas informed me on the authority of Abu al-Zubayr, he on the authority of Jābir Ibn 'Abd Allāh; he said: We slaughtered with the Apostle of Allāh, may Allāh bless him, in the year of al-Ḥudaybiyah, a camel on behalf of seven and a cow on behalf of seven.

'Abd al-Wahhāb Ibn 'Aṭā informed us: Sa'īd Ibn Abī 'Arūbah informed us on the authority of Qatādah, he on the authority of Jābir Ibn 'Abd Allāh; he said: The Companions of the Prophet, may Allāh bless him, slaughtered on the day of al-Ḥudaybiyah seventy animals one for every seven (persons).

'Affān Ibn Muslim informed us: Abū 'Awānah informed us on the authority of Abū Bishr Ibn Sulaymān Ibn Qays, he on the authority of Jābir Ibn 'Abd Allāh; he said: We slaughtered with the Apostle of Allāh, may Allāh bless him, on the day of al-Ḥudaybiyah, seventy animals, one animal on behalf of seven (persons).

Muḥammad Ibn 'Abd Allāh al-Asadī informed us: Sufyān al-Thawrī informed us on the authority of Jābir; he said: We slaughtered on the day of al-Ḥudaybiyah seventy animals, an animal for every seven (persons). The Apostle of Allāh, may Allāh bless him, said to us that we should make separate parties to offer sacrifice.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us: Sa'īd Ibn Abī 'Arūbah informed us on the authority of Qatādah, he on the authority of Anas Ibn Mālik: Verily they slaughtered on the day of al-Ḥudaybiyah seventy animals, one animal on behaif of every seven (persons).

'Abd al-Wahhāb Ibn 'Aṭā informed us: Sa'īd Ibn Abī 'Arūbah informed us on the authority of Qatādah; he said: It

has been mentioned to us that the Prophet of Allāh, may Allāh bless him, came out on the day of al-Ḥudaybiyah and saw some of his Companions who had clipped their hair. On this he said : May Allāh pardon those who have shaved (their heads). They said: O Apostle of Allāh ! and those who have clipped their hair? He repeated the same three times (those who have shaved heads) and they a'so repeated likewise (those who have clipped their hair, Then the fourth time he said : And (may Allāh pardon) those who have clipped their hair.

'Abd al-Wahhāb Ibn 'Aṭā informed us : Hishām al-Dastawā'ī informed us on the authority of Yaḥyā Ibn Abī Kathīr, he on the authority of Abū Ibrāhīm, he on the authority of Abū Sa'īd al-Khudri : Verily the Apostle of Allāh, may Allāh bless him, saw his Companions had shaved their heads in the year of al-Ḥudaybiyah except 'Uthmān Ibn 'Affān and Abū Qatādah al-Anṣāri. Thereupon the Apostle of Allāh, may Allāh bless him, invokd Divine pardon three times for those who had shaved and once for those who had their hair clipped.

Yūnus Ibn Muḥammad al-Muwaddib informed us : Aws Ibn 'Ubayd Allāh al-Naṣrī informed us : Buryad Ibn Abi Maryam informed us on the authority of hls father Mālik Ibn Rabī'ah. Verily he heard the Prophet, may Allāh bless him, saying : O Allāh! pardon those who have shaved (their heads). Then a man said : And those who have clipped their hair? Then the third or the fourth time, he said : And those who have clipped their hair. He (Mālik) said : I had my head shaved that day, and so it pleased me more than red camels or great honour would have done.

Ismā'īl Ibn 'Abd Allāh Ibn Abī Uways informed us on the authority of Mujammi' Ibn Ya'qūb, he on the authority of his father, that he said ; When the Apostle of Allāh, may Allāh bless him, set out (for Makkah) they (Muslims) shaved (their heads) [P. 76] at al-Ḥudaybiyah, and slaughtered (sacrificial animals) ; Allāh raised a wind which carried their hair dropping them in the Ḥaram.

Al-Faḍl Ibn Dukayn related to us on the authority of Sharīk, he on the authority of Layth, he on authority of Mujāhid: Lo! We have given thee (O Muḥammad) a signal

victory.[1] He (Mujāhid) said: It was revealed in the year of al-Ḥudaybiyah.

Al-Faḍl Ibn Dukayn informed us on authority of Sufyān Ibn 'Uyaynah, he on the authority of Ibn Jurayj, he on the authority of Mujāhid: Lo! We have given thee (O Muḥammad) a signal victory.[2]

The Prophet, may Allāh bless him, slaughtered (sacrificial animals) at al-Ḥudaybiyah and got his head shaved.

Hāshim Ibn al-Qāsim al-Kināni informed us: Shu'bah informed us on the authority of Qatādah: I heard Anas Ibn Mālik saying: This verse was revealed when the Prophet, may Allāh bless him, was returning from al-Ḥudaybiyah:

Lo! We have given thee (O Muḥammad) a signal victory.

That Allāh may forgive thee of thy sin that which is past and that which is to come.[3]

Qabīṣah Ibn 'Uqbah informed us: Sufyān al-Thawrī informed us on the authority of Dāwūd, he on the authority of al-Sha'bī, he said: The migration (الهجرة) lasted between al-Ḥudaybiyah and the Victory (of Makkah) and al-Ḥudaybiyah was the victory.

Yūnus Ibn Muḥammad al-Muwaddib informed us: Mujammi' Ibn Ya'qūb informed us: My father related to me on the authority of his paternal uncle 'Abd al-Raḥmān Ibn Yazīd, he on the authority of Mujammi' Ibn Jāriyah; he said: I was present with the Apostle of Allāh, may Allāh bless him, at al-Ḥūdaybiyah. When we returned from there, the people were making their camels run. He (Mujammi') said: Some people said to others: What has happened to people? They said: A revelation has dawned upon the Apostle of Allāh, may Allāh bless him. He (Mujammi') said: We started running with the people till we found the Apostle of Allāh, may Allāh bless him, standing near Kurā' al-Ghamīm. When those of the people whom he wanted had assembled, he recited: We have given

1 *Al-Qur'ān*, 48 : 1
2 *Ibid.*
3 *Al Qur'ān*, 48 : 1-2

thee (O Muḥammad) a signal victory[1]. He (Mujammi') said: A person from the Companions of Muḥammad said: O Apostle of Allāh! is it a victory? He replied: By Him in Whose hand is my soul,! it is surely a victory. He (Mujammi') said: Then (the booty of) Khaybar was allotted to the participants of al-Ḥudaybiyah in eighteen shares. The army consisted of one thousand five hundred persons out of whom three hundred were horsemen, and every horseman got two shares.

Mālik Ibn Ismā'il informed us: Zuhayr informed us: Abū Isḥāq informed us; he said: Al-Barā said: As for as we are concerned we call the day of al-Ḥudaybiyah and *Bay'at al-Riḍwān* the day of the Victory of Makkah.

'Alī Ibn Muḥammad informed us on the authority of Juwayriyah Ibn Asmā, he on the authority of Nāfi'; he said: A party of the Companions of the Apostle of Allāh, may Allāh bless him, set out after several years, and none of them could recognize the Tree and they differed among themselves (about it). Ibn 'Umar said: It was a blessing from Allāh.

'Abd Allāh Ibn al-Wahhāb Ibn 'Aṭā al-'Ijlī informed us: Khālid al-Ḥadhdhā informed us: Abu al-Malih informed me on the authority of his father; he said: The rains overtook us on the day of al-Ḥudaybiyah, but the soles of our shoes did not become wet. The crier of the Apostle of Allāh, may Allāh bless him cried: Offer prayers in your camel-litters.

[P. 77] THE *GHAZWAH* OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, ON KHAYBAR.

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against Khaybar in Jumāda al-'Ūlā in the seventh year from his *hijrah*. It lies at eight *barīd*s (96 miles) from

1 *Al-Qur'ān*, 48: 1

al-Madīnah. They (narrators) said: The Apostle of Allāh, may Allāh bless him, ordered his Companions to make preparations for a *ghazwah* against Khaybar. He began to mobilize those who were around him and used to fight along with him. Then he said: None but the desirous of *Jihād* should come out with us. The Jews who had remained in al Madīnah felt greatly distressed. He set out appointi g Sibā' Ibn 'Urfuṭah al-Ghifāri to be in charge of al-Madīnah. His wife Umm Salamah accompanied him. When he halted at an open space belonging to them, they (Jews) did not move about in the night and no cock crowed till the sun rose. When it was morning, their hearts were trembling. They opened their forts and went for their routine duties with shovels, flasks and date-baskets. When they saw the Apostle of Allāh, may Allāh bless him, they said: Muḥammad and *al-Khamis*, they meant the army. Then they turned their backs, fled towards their forts. The Apostle of Allāh, may Allāh bless him, began to say: Allāh is Great, Khaybar is ruined. When we halt in the open space belonging to people, then the morning of those warned is unlucky. The Apostle of Allāh, may Allāh bless him, delivered a sermon to the people and divided banners (رايات) among them. Before Khaybar there were no banners but flags (لواء). The banner of the Prophet, may Allāh bless him, was black and made of the covering garment (برد) of 'Āyishah and it was cal'ed al-'Uqāb (Eagle). His flag (لواء) was white which he gave to 'Alī. He gave a banner to al-Ḥubāb Ibn al-Mundhir and another banner to Sa'd Ibn 'Ubādah. Their pass-word was: *Ya Manṣur amit*. Then the Apostle of Allāh, may Allāh bless him, fought against the polytheists who offered the fiercest possible battle. They killed a large number of his Companions and he also put to death a very large number of them. He captured the forts one after the other There were several well defended forts. One of them was al-Naṭāh, and the others were fort of al-Sa'b Ibn Mu'ādh, the fort of Nā'im and the fort of Qal'at al-Zubayr. In its other part there were other forts. Among these were the fort of al-Ubayyi, the fort of al-Nizār and there were the forts of the armies as al-Qumūṣ, al-Waṭīḥ and Sulālim which was the fort of Banū Abī al-Ḥuqayq. He (Prophet)ﷺ seized the treasure of the family of

Abū al-Ḥuqayq which they had put in a camel skin, and concealed it in a desolate place. Allāh led His Apostle to it and he took it out. He killed ninety three men of the Jews, among whom were Abū Zaynab al-Ḥārith, Marḥab, Usayr, 'Yāsir, 'Āmir, Kinānah Ibn Abī al-Ḥuqayq and his brother. We have mentioned them only because of their high position. Among the Companions of the Prophet, may Allāh bless him, who were slain at Khaybar, were Rabī'ah Ibn Aktham, Thaqf Ibn 'Amr Ibn Sumayṭ. Rifā'ah Ibn Masrūḥ 'Abd Allāh Ibn Umayyah Wahb an ally of Banū Asad Ibn 'Abd al-'Uzzā, Maḥmūd Ibn Maslamah, Abū Ḍayyāh Ibn al-Nu'mān, a participant of Badr, al-Ḥārith Ibn Ḥāṭib, a participant [P. 78] of Badr, 'Adi Ibn Murrah Ibn Surāqah, Aws Ibn Ḥabīb, Unayf Ibn Wā'il, Mas'ūd Ibn Sa'd Ibn Qays, Bishr Ibn al-Barā Ibn Ma'rūr, who died from (eating) a poisoned goat, Fuḍayl Ibn al-Nu'mān, 'Āmir Ibn al-Akwa', who committed suicide and was interred with Maḥmūd Ibn Maslamah in the same pit at al-Rajī' in Khaybar, 'Umārah Ibn 'Abbād Ibn Mulayl, Yasār, a Negro slave, and a person of the Ashja' (tribe). They were fifteen[1] persons in all. In this Ghazwah, Zaynab Bint al-Ḥārith, the wife of Sallām Ibn Mishkam gave poison to the Apostle of Allāh, may Allāh bless him. She presented him a posioned goat, from which the Apostle of Allāh, may Allāh bless him, and several of his Companions, among whom was Bishr Ibn al-Barā Ibn Ma'rūr ate. (Bishr) died of it. It is said that the Apostle of Allāh, may Allāh bless him, ordered her to be slain and this is the approved version with us. The Apostle of Allāh, may Allāh bless him, ordered the booty to be collected, and appointed Farwah Ibn 'Amr al-Bayāḍi to be in charge of it. Then he issued order and it was divided into five shares one of which was dedicated to Allāh and the remaining four were not assigned to any one. Then the first share was separated for the Prophet of Allah, may Allāh bless him, as it had not been set apart from them. Then he directed the four fifth of the booty to be

1 The author has however given 17 names.

auctioned and the highest bidder was to get it. Farwah auctioned it and divided (the price) among his Companions. The person who was made in charge of counting the men was Zayd Ibn Thābit. He counted them to be one thousand four hundred and two hundred horses. Four hundred shares (were allotted) for horses. The one fifth (*al-Khums*) that was given to the Apostle of Allāh, may Allah bless him he gifted it as he liked. He and gave weapons, garments to the members of his family of Banū 'Abd al-Muṭṭalib, to men women, orphans, and mendicants. He gave provision from al-Katībah (the name of a place) to his wives and Banū 'Abd al-Muṭṭalib and others. Then there arrived the men of al-Daws including Abū Hurayrah, then al-Ṭufayl Ibn 'Amr and the men of al-Ash'ar tribe. The Apostle of Allāh, may Allāh bless him, talked to his Companions about making them also recipients of the booty. They acted accordingly. Ja'far Ibn Abī Ṭālib and the people of two boats arrived from the Negus after the conquest of Khaybar. Thereupon the Apostle of Allāh, may Allāh bless him said: I do not know if I should express pleasure on the arrival of Ja'far or the victory at Khaybar. Ṣafiyah Bint Ḥuyayyi was among those whom the Apostle of Allāh, may Allāh bless him, had taken as slaves. Subsequently he set her free and married her. Al-Ḥajjāj Ibn 'Ilāṭ al-Sulami arrived at Makkah and told the Quraysh that the Jews had taken Muḥammad prisoner, his Companions had dispersed, and some had been killed. They (Jews) were bringing them (Muslims) to the Quraysh. Thus al-Ḥajjāj recovered his debt, (by pleasing them) and departed quickly. Al-'Abbās Ibn 'Abd al-Muṭṭalib met him and he (Ḥajjāj) gave him the correct information about the Apostle of Allāh, may Allāh bless him, but requested him to keep it a secret till he had departed. Al-'Abbās complied with it. When al-Ḥajjāj had set out, al-'Abbās made it known and expressed joy and freed a slave who was called Abū Zabībah.

Wahb Ibn Jarīr Ibn Ḥāzim informed us, [P. 79] Hishām al-Dastawā'i informed us on the authority of Qatādah, he on the authority of Abū Naḍrah, he on the authority of Abū Sa'īd

al-Khudri; he said: We set out for Khaybar when eighteen days of Ramaḍān had passed. Some people fasted and the others did not fast. Those who fasted were not blamed for fasting nor persons not fasting were blamed for their action.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us: Ḥumayd al-Ṭawīl infromed us on the authority of Anas; he said: We reached Khaybar by night. When it was *fajr* the Apostle of Allāh, may Allāh bless him. offered morning prayers. He rode and the Muslims rode with him. When the people of Khaybar rose in the morning, they came out with their shovels and date-baskets as they used to work in their field. They saw the Apostle of Allāh, may Allāh bless him, and said: Muḥammad! by Allāh! and the army. Then they returned fleeing to their city. Thereupon the Prophet, may Allāh bless him, said: Allāh is Great. Khaybar ruined. When we halt at a plain of a nation, the morning is of the warned is hapless. Anas said: I was co-rider with Ṭalḥah and my foot was touching the foot of the Apostle of Allāh, may Allāh bless him.

Rawḥ Ibn 'Ubādah informed us: Sa'īd Ibn Abī 'Arūbah informed us on the authority of Qatādah, he on the authority of Anas Ibn Mālik, he on the authority of Abū Ṭalḥah; he said; The Apostle of Allāh, may Allāh bless him, was at Khaybar in the morning, when they (Jews) took their shovels and went to their farms and fields. When they saw the Apostle of Allāh, may Allāh bless him, with an army they turned their backs and fled away. Thereupon the Apostle of Allāh, may Allāh bless him, said: Allāh is Great, Allāh is Great, verily when we halt at a plain belonging to a people the morning of the warned is hapless.

Ḥawdhah Ibn Khalīfah informed us: 'Awf informed us on the authority of al-Ḥasan; he said: When the Apostle of Allāh, may Allāh bless him, stopped in the vicinity of Khaybar, its inhabitants became terrified. They said:

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1 The reference is to the verse of *al-Qur'ān* No. 177 of *Sūrah* xxxvii.

Muhammad and the Yathribites have come. He (al-Ḥa an) said: When the Apostle of Allāh, may Allāh bless him, saw them frightened; he said: When we stop at a plain belonging to a people, the morning of the warned is hapless.

'Affān Ibn Muslim informed us: Ḥammād Ibn Salamah informed us: Thābit informed us on the authority of Anas; he said: I was a co-rider with Abū Ṭalḥah on the day of Khaybar, and my foot was touching the foot of the Apostle of Allāh, may Allāh bless him. He (Anas) said: We arrived there when the sun had risen, and they had come out with their cattle, shovels, date-baskets and asses. He (Anas) said: The Apostle of Allāh, may Allāh bless him, said: Allāh is Great, Allāh is Great, when we stop at a plain belonging to a people, the morning of the warned is hapless. He (Anas) said: Then Allāh brought about their (Jews') defeat.

Sulaymān Ibn Ḥarb informed us: Ḥammād Ibn Zayd informed us on the authority of Thābit, he on the authority of Anas: Verily the Prophet, may Allāh bless him, offered his morning prayers at Ghalas in the vicinity of Khaybar, then he raided them. Then he said: Allāh is Great, Khaybar is ruined. Verily when we halt at a plain belonging to a people, the morning of the warned is hapless. When he entered (the place) they came out, running in streets and saying: (Here is) Muhammad and the army (Here is) Muhammad and the army. He (Anas) said: Then he killed the combatants and took the children.

'Affān Ibn Muslim informed us: Ḥammād Ibn Salamah informed us: 'Ubayd Allāh Ibn 'Umar informed us; he said: I think (أظن) he (informed us) on the authority of Nāfi', he on the authority of Ibn 'Umar; he said: [P. 80] The Apostle of Allāh, may peace be on him, confronted (أتى) the inhabitants of Khaybar in the morning. He (Prophet) fought with them till they were forced to take shelter in their mansions (قصر) and he took possession of their land and palm-groves. Then he made peace with them on the condition that their blood would not be spilt and they would be entitled to take with them as much of their property as their beasts could carry and

the Prophet, may Allāh bless him, would have the yellow and the white (gold and silver) and [arms, and that he would banish them. They promised to the Prophet, may Allāh bless him, not to conceal, and anything if they did there would be no responsiblity (on the Muslims) and no covenant. When the wealth was found which they had concealed in a camel's skin, he (Prophet) enslaved their women, took possession of their land and palm-groves. He returned them for on half (of the yield). Ibn Rawāḥah used to make an estimate (of the yield) and realize one half.

'Abd Allāh Ibn Numayr informed us: Yaḥya Ibn Sa'īd informed us on the authority of Ṣāliḥ Ibn Kaysān, he said: On the day of Khaybar there were two hundred horses with the Apostle of Allāh, may Allāh bless him.

'Affān Ibn Muslim informed us: Suhayl informed us on the authority of his father, he on the authority of Abū Hurayrah; he said: The Apostle of Allāh may Allāh bless him, said on the day of Khaybar: Surely I shall hand over the banner to a person who loves Allāh and His Apostle and Allāh and His Apostle love him, and through him there will come the victory. He (Abū Hurayrah) said: 'Umar said: Before that day I never aspired for command. I stood and waited hoping that he would hand it over to me. But on the following day, he called 'Alī and handed it over to him and said to him: Fight and do not turn back till Allāh makes you victorious. He went close (to the ranks of enemy) and cried: O Apostle of Allāh! for what should I fight? He replied: (Fight) until they bear witness (to the truth) that there is no god save Allāh and that Muḥammad is the Apostle of Allāh. When they confess this, their persons and properties will be saved from me except in the discharge of their obligations and their reckoning will be with Allāh.

Hāshim Ibn al-Qāsim informed us: 'Ikrimah Ibn 'Ammār informed us: Iyās Ibn Salamah Ibn al-Akwa' informed us; he said: My father informed me; he said: My uncle challenged Marḥab the Jew to fight with him on the day of Khaybar. Thereupon Marḥab said:

<u>Kh</u>aybar knows that I am Marḥab,
Noted for my using the arms and a seasoned warrior,
When the battles face him he becomes a flame of fire.
Thereupon my uncle 'Āmir recited :
<u>Kh</u>aybar knows that I am 'Āmir.

Noted for the use of arms and a dauntless fighter not fearing death.

They exchanged two blows. The sword of Marḥab penetrated the shield of 'Āmir's shield and he fell down. Then the sword fell on his calf and cut his median vein, which cost him his life. Salamah Ibn al-Akwa' said: I came across the Companions of the Apostle of Allāh, may Allāh bless him, who declared: All the good deeds of 'Āmir were lost, as he had committed suicide. Salamah said: Then I approached the Apostle of Allāh, may Allāh bless him, weeping and asked: Were the deeds of 'Āmir vain ? He said : And who said this ? I said some of your Companions (said this). The Apostle of Allāh, may Allāh bless him, said : He who said this uttered, a lie. His reward has been doubled. When he set out to <u>Kh</u>aybar he was reciting the war-song before the Companions of the Apostle of Allah, may Allāh bless him. With them the Propohet was driving his beasts, and he ('Āmir) reciting (the verses) :

[P. 81] By Allah, if there had not been Allāh, we would not have received guidance,

We would not have given charity nor offered prayers.
Verily those who opposed us (كفروا).
And they created trouble (فتنة) for us, we refused to yield (ابينا)
And we cannot do without Thy grace,
If we have to encounter (the enemy), keep our feet firm.
So bestow calm on us.

Thereupon the Apostle of Allāh, may Allāh bless him asked : Who is he? They said: O Apostle of Allāh! he is 'Āmir. He (turning to the dead body) said: May your Lord pardon you. He (narrator) said: He (Prophet) did not ask pardon for a man specifically but he

was martyred. When 'Umar Ibn al Khaṭṭāb heard this ; he said : O Apostle of Allāh! Why did you not give us an opportunity to be benefited by 'Āmir and he forestalled us in getting martyrdom. Salamah said: Then the Apostle of Allāh, may Allāh bless him, sent me to 'Ali and said : Today I shall hand over the banner to a man who loves Allāh and His Apostle, and Allāh and His Apostle love him. He (Salamah) said : I brought him guiding him because he was suffering from ophthalmia. The Apostle of Allāh, may Allāh bless him, applied his saliva to his eyes, then he handed over the banner to him. Then Marḥab came out brandishing his sword, and said :

Khaybar knows that I am Marḥab,
Noted for the use of arms and seasoned warrior,
When he is face to face with a battle he becomes a flame of fire.

Thereupon 'Ali, may Allāh's blessings and benedictions be on him, said :

I am he whose mother named him Ḥaydarah (lion)
Like the tiger of a forest, having an awful countenance, (كريه المنظره).
I weigh them (enemies) by the measure of *al-sandarah* (birch tree).

Then he struck the head of Marḥab with the sword, and the victory was in his hands.

Bakr Ibn 'Abd al-Raḥmān the qāḍi of al-Kūfah informed us : 'Īsa Ibn al-Mukhtār Ibn 'Abd Allāh Ibn Abī Laylā al-Anṣārī related to me on the authority of Muḥammad Ibn 'Abd al-Raḥmān Ibn Abi Laylā al-Anṣāri, he on the authority of al-Ḥakam, he on the authority of Miqsam, he on the authority of Ibn 'Abbās; he said : When Prophet, may Allāh bless him, gained victory over Khaybar, he made peace with them on (the condition) that they could (leave the place alive) with their families, but they could not take with them yellow or white (metals i,e, gold or silver). Then Kinānah and al-Rabī' were brought to him. Kinānah was the husband of Ṣafiyyah, and al-Rabī' his cousin and his uncle's son. The Apostle of Allāh, may Allāh bless him, said to them : Where are your utensils which you used to lend to the

people of Makkah ? They said : We had to flee in such a way from place to place that we had to settle at a place and then we had to leave it, so we have spent every thing. He said to them : If you conceal anything from me and I come to know of it, it will be lawful for me (to shed) your blood and (to enslave) your children. They said: Yes. Then he called a person of al-Anṣār and said: Go to such and such a cultivable land. Then peoceed to the palm-grove and look for a date-tree to your right or to your left and then try to find high date-tree, and bring whatever is in it. He (Ibn 'Abbās) said : He went and brought utensils and wealth to him. Thereupon he ordered their heads to be struck off and enslaved their children. He sent a man who brought Ṣafiyyah and passed with her by the place of their assassination. The Prophet of Allāh, may Allāh bless him, asked him : Why did you do so ? He said [P. 82] O Apostle of Allāh ! I wanted to infuriate her. He (Ibn-'Abbās) said : Then he handed her over to (the custody of) Bilāl and a man of al-Anṣār. She remained with him.

Hāshim Ibn al-Qāsim informed us : 'Ikrimah Ibn 'Ammār informed us on the authority of Yaḥyā Ibn Abī Kathīr, he on the authority of Abū Salamah Ibn 'Abd al-Raḥmān, he on the authority of Jābir Ibn 'Abd Allāh ; he said: At the time of the day (campaign) of Khaybar the people suffered from hunger, so they seized domestic donkeys and slaughtered them. They filled their kettles. It (report) reached the Prophet of Allāh, may Allāh's blessings be on him. Jābir said : The Apostle of Allāh, may Allāh bless him, ordered us and we overturned the kettles which were boiling. Then the Apostle of Allāh, may Allāh bless him, declared unlawful flesh of donkeys, mules, beasts with canine teeth and birds with talons. He also declared unlawful dead birds, and things snatched plundered.

'Affān Ibn Muslim informed us : Ḥammād Ibn Zayd informed us : 'Amr Ibn Dīnār informed us on the authority of Muḥammad Ibn 'Alī, he on the authority of Jābir Ibn 'Abd Allāh : Verily the Apostle of Allāh, may Allāh, bless him, prohibited (the eating of the) flesh of donkeys and permitted flesh of horses on the day of Khaybar.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us: Hishām Ibn Ḥassān informed us: Muḥammad informed us: Anas Ibn Mālik informed us; he said; A person came to the Apostle of Allāh, may Allāh bless him, on the day of Khaybar and apprised him, that (the flesh of) donkeys was eaten. Then another person came to him and apprised him that the donkeys had been exhausted. Thereupon he ordered Abū Ṭalḥah, and he cried: Verily Allāh and his Apostle prohibit you from eating the flesh of donkeys because it is filthy. So the kettles were overturned.

'Affān Ibn Muslim and Hāshim Ibn al-Qāsim informed us; they said: Shu'bah informed us on the authority of Abū Isḥāq, he on the authority of al-Barā Ibn 'Āzib, he said: We found donkeys on the day of Khaybar. The crier of the Apostle of Allāh, may Allāh bless him, announced that the kettles should be overturned

'Abd Allāh Ibn Muḥammad Ibn Abī Shaybah informed us: 'Abd Allāh Ibn Numayr informed us on the authority of Muḥammad Ibn Isḥāq, he on the authority of 'Abd Allāh Ibn 'Amr Ibn Ḍamrah al-Fazārī, he on the authority of 'Abd Allāh Ibn Abī Salīṭ, he on the authority of his father Abū Ṣalīṭ, who was a participant in Badr; he said: The order of the Apostle of Allāh, may Allāh bless him, prohibiting the flesh of donkeys reached us on the day of Khaybar and we were hungry, but we overturned them (kettles).

Yazīd Ibn Hārūn informed us: Yaḥyā Ibn Sa'īd informed us on the authority of Bushayr Ibn Yasār: When Allāh conferred upon the Apostle of Allāh, may Allāh bless him, booty of Khaybar, he divided it into thirty six parts, each consisting of one hundred shares. He set apart half of them for contingencies and divided the other half among the Muslims. The share of the Prophet, may Allāh bless him, was included in those of the Muslims. His share included Naṭāh and what it contained and what he made into a *waqf*, included al-Waṭiḥah, al-Katībah and Sulālim and what they contained. When the property passed into the possession of the Prophet, may Allāh bless him, and his Companions, they had no labourers to till the land on their behalf.

Thereupon the Prophet, may Allāh bless him, made it over to the Jews on basis of sharing one half of its produce. They continued to do it until it was the time of 'Umar Ibn al-Khaṭṭāb. [P. 83] When the number of the Muslim labourers grew large and they learnt the tilling of the land, 'Umar banished the Jews towards Syria and divided the property among the Muslims which they hold till today (time of the author).

Sulaymān Ibn Ḥarb informed us: Ḥammād Ibn Zayd informed us on the authority of Yaḥyā Ibn Sa'īd, he on the authority of Bushayr Ibn Yasār; he said: When the Prophet, may Allāh bless him conquered Khaybar, and seized it, he divided booty into thirty six shares. He took for himself eighteen shares and divided eighteen shares among people. There were one hnndred horses and he allotted two shares for every horse.

Mūsā Ibn Dāwūd informed us: Muḥammad Ibn Rāshid informed us on the authority of Makḥūl: Verily the Apostle of Allāh, may Allāh bless him, allotted to a horseman on the day of Khaybar three shares, two for his horse and one for him.

'Attāb Ibn Ziyād informed us: 'Abd Allāh Ibn al-Mubārak informed us: Ibn Lahī'ah informed us on the authority of Muḥammad Ibn Zayd: 'Umar the *mawla* (enfranchised slave) of Abi al-Laḥm informed me; he said: I fought with my master on the day of Khaybar and I witnessed its victory with the Apostle of Allāh, may Allāh bless him. I asked him to allot me (a share). He gave me some inserviceable furniture but did not allot (a share) to me.

'Attāb Ibn Ziyād informed us: 'Abd Allāh Ibn al-Mubārak informed us: Ibn Lahī'ah informed us; Al-Ḥārith Ibn Yazīd al-Ḥaḍramī ralated to me on the authority of Thābit Ibn al-Ḥārith al-Anṣārī; he said: The Apostle of Allāh, may Allāh bless him, allotted a share to Sahlah Bint 'Āṣim Ibn 'Adī and her newly born daughter on the day of Khaybar.

'Attāb Ibn Ziyād informed us: 'Abd Allāh Ibn al-Mubārak informed us: Muḥammad Ibn Isḥāq informed us on the authority

of Yazīd Ibn Abī Ḥabīb, he on the authority of a man of al-Jayshān or he said on the authority of Abū Marzūq, the *mawla* (enfranchised slave) of Tujīb, he on the authority of Ḥanash, he said: I was present at the victory to Jarbah with Ruwayfi' Ibn Thābit al-Balawī. He (Ḥanash) said: He delivered a sermon to us. Then he (Ḥanash) said: I was present at the victory at Khaybar with the Apostle of Allāh, may Allāh bless him. I heard him saying: He, who believes in Allāh and the last day, should not irrigate the crop of the other (i,e, should not cohabit with a pregnant hand-maid before delivery). He, who believes in Allāh and the last day, should not cohabit with an enslaved woman till she is cleared (i,e, two periods have passed). He who believes in Allāh and the last day, should not sell the booty till it is divided. He, who believes in Allāh and the last day, should not ride the beast of the booty of the Muslims in a way that it becomes lean and then return it to the booty of the Muslims; or wear a cloth and he return it to the booty of the Muslims when it is worn out.

'Affān Ibn Muslim and Hāshim Ibn al-Qāsim informed us; they said Shu'bah informed us: he said: Al-Ḥakam said: 'Abd al-Raḥmān Ibn Abī Laylā said (explaining) His words:

"And hath rewarded them with a near victory."[1]

He said: It refers to Khaybar.

And (explaining God's words).

And other (gain), which you have not been able to achieve, Allāh will compass it,"[2] he said: It referred to Persia and Rome.

Mūsā Ibn Dāwūd informed us: Layth Ibn Sa'd informed us, if Allāh will, on the authority of Sa'd Ibn Abī Sa'īd al-Maqburī, he on the authority of Abū Hurayrah; verily he said: When Khaybar was conquered, a goat which was poisoned, was presented to the Apostle of Allāh, may Allāh bless him,

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1 *Al-Qur'ān*, 48 : 18.

2 *Al-Qur'ān*, 48 : 21.

Thereupon the Prophet, may Allāh bless him said : Collect all the Jews who are here. [P. 84] Thereupon they collected them for him. The Apostle of Allāh, may Allāh bless him, said to them : I ask you about some thing, will you speak the truth to me? They answered : Yes, O Abu al-Qāsim. Thereupon the Apostle of Allāh, may Allāh bless him, said : Who is your father ? They answered : Our father is so and so. Thereupon the Apostle of Allāh, may Allāh bless him, said ; You have told a lie, your father is so and so. They said : You have spoken the truth and you are virtuous. Then he asked : Will you speak the truth, if I ask you about something ? They answered : Yes, O Abu al-Qāsim, if we will speak a false you will know our falsehood, as you did in our answer about our father. Then the Apostle of Allāh, may Allāah bless him, asked about the people of hellfire. They said : We will there be for a short period, then you will replace us. Thereupon the Apostle of Allāh, may Allāh bless him, said : You will live in it and we shall never replace you. Then he asked : Will you speak the truth if I ask you about something ? They answered : Yes, O Abu al-Qāsim. He asked them : Did you put poison in this goat ? They said : Yes. He asked : What made you do this ? They answered : We wanted to get rid of you if you are a pretender, and it would not harm you if you are a prophet.

Bakr Ibn 'Abd Al-Raḥmān, the *qāḍī* of the inhabitants of al-Kūfah informed us : 'Īsā Ibn al-Mukhtār informed us on the authority of Muḥammad Ibn 'Abd al-Raḥmān Ibn Abi Laylā, he on the authority of al-Ḥakam, he on the authority of Miqsam, he on the authority of Ibn 'Abbās ; he said : When the Apostle of Allāh, may Allāh bless him, wanted to leave Khaybar, the people said : Now we shall know if Ṣafiyyah is a slave-girl or a wife. If she is a wife, he would conceal her from public gaze, otherwise she would be a hand-maid. When he set out he ordered a veil for her. So she put on a veil and people knew that she was his wife. When she wanted to ride, he brought his thigh close to her to ride on it. She declined but placed

her knee on his thigh then he made her ride. When it was night, he entered a tent and she entered with him. Abū Ayyūb came there and passed the night by the tent with a sword keeping his head at the tent. When it was morning and the Apostle of Allāh, may Allāh bless him, perceived (some body) moving, he asked : Who is there ? He replied : I am Abū Ayyūb. He asked : Why are you here? He replied: O Apostle of Allāh ! there is a young lass newly wedded (to you) with whose late husband you have done what you have done. I was not sure of safety, so I wanted to be close to you. Thereupon the Apostle of Allāh, may Allāh bless him, said twice : O Abū Ayyub ! may Allāh show you mercy.

'Affān Ibn Muslim informed us : Ḥammād Ibn Salamah informed us : Thābit informed us on the authority of Anas ; he said : Ṣafiyyah had fallen in the share of Diḥyah. She was a handsome girl. The Apostle of Allāh, may Allāh, bless him, purchased her for seven heads (camels) and entrusted her to Umm Sulaym for make up and preparing her (تصنعها و تهيئها) to become a bride. The Apostle of Allāh, may Allāh bless him, gave the *walīmah* dinner of dates, and butter. The ground was cleansed well, and pieces of leather were spread, then butter, cheese and dates were brought. The people ate to their satisfaction. He (Anas) said : The people said : We do not know if he has married her or taken her as a slave-girl. He (Anas) said : If she put veil on her, she is his wife and if she has not put she is his slave-girl. He (Anas) said : When he wanted to make her ride, he covered her till she sat on the hinder part of the camel, and they knew [P. 85] that he had wedded her.

Sulaymān Ibn Ḥarb informed us : Ḥammād Ibn Zayd informed us on the authority of Thābit, he on the authority of Anas; he said : Ṣafiyyah Bint Ḥuyayyi was among the slaves. She fell in the share of Diḥyah al-Kalbī. Then she passed on to the Prophet, may Allāh bless him. He set her free and then married her and gave her liberty as her dower. Ḥammād said : 'Abd al-'Azīz said to Thābit : O Abū Muḥammad ! did you ask Anas, what he paid her as dower ? He said : He gave her soul (freedom)

as her dower. He (Ḥammād) said : Thābit moved his head as if he approved it.

THE *SARIYYAH* OF 'UMAR IBN AL-KHAṬṬĀB, MAY ALLĀH SHOW HIM MERCY, AGAINST TURABAH

Then (occurred) the *sariyyah* of 'Umar Ibn al-Khaṭṭāb, may Allāh be pleased with him, against Turabah, in Sha'bān of seventh year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. They (narrators) said : The Apostle of Allāh, may Allāh bless him, sent 'Umar Ibn al-Khaṭṭāb with thirty men against a branch of Hawāzin, at Turabah, which lies in the territory of al-'Ablā, at (a distance of) four nights' (journey) from Makkah on the way to Ṣan'ā and Najrān. He ('Umar) set out and a guide of Banū Hilāl set out with him. He marched by night and remained concealed in day. The news reached the Hawāzin, so they fled. 'Umar Ibn al-Khaṭṭāb arrived at their place. There he met no body ; so he returned to al-Madīnah.

THE *SARIYYAH* OF ABŪ BAKR AL-ṢIDDĪQ, MAY ALLĀH BE PLEASED WITH HIM, AGAINST BANU KILĀB AT NAJD

Then (occurred) the *sariyyah* of Abū Bakr al-Ṣiddīq, against Banū Kilāb at Najd, in the territory of Ḍariyyah, in Sha'bān of the seventh year, from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

Hāshim Ibn al-Qāsim al-Kinānī informed us : 'Ikrimah Ibn 'Ammār informed us : Iyās Ibn Salamah Ibn al-Akwa' informed us on the autharity of his father ; he said : I fought under Abū Bakr, when the Prophet, may Allāh bless him, sent him as our commander. He enslaved some people of the polytheists. We killed them and our pass-word was : *Amit amit.!* He (Salamah) said : I slew with my hand members of seven families of the polytheists.

Hāshim Ibn al-Qāsim informed us : 'Ikrimah Ibn 'Ammār informed us : Iyās Ibn Salamah Ibn al-Akwa' informed us on the

authority of his father; he said: The Apostle of Allāh, may Allāh bless him, sent Abū Bakr against Fazārah and I set out with him. We reached a spring where Abū Bakr made a halt till we offered morning prayers. He ordered us and we attacked. Then we arrived at the spring, and Abū Bakr killed him whom he killed, and we were with him. Salamah said: Then I saw the necks of some people among whom there were children also. I decided that they would forestall me in climbing the mountain. I decided (to slop them) and threw an arrow between them and the mountain. When they saw the arrow, they stopped and lo! there was a woman of Banu Fazārah on whom there was a leather garment. With her was her daughter, the most beautiful girl of Arabia. I brought them driving to Abū Bakr. Abū Bakr added that girl to my share. I did not uncover her till I reached al-Madīnah. Then she passed night [P. 86] with me but I did not uncover her. Then the Apostle of Allāh, may Allāh bless him, met me in the market and said: O Salamah! give that woman in a gift to me. Thereupon I said; O Prophet of Allāh! by Allāh! she has captivated me but I have not uncovered her. He remained quiet. The next day the Apostle of Allāh, may Allāh bless him, met me in the market and (till then) I had not uncovered her, and he said: O Salamah! give that woman in gift to me, may your father be for Allāh. He (Salamah) said: I said: She is for you O Apostle of Allāh. He (Salamah) said: The Apostle of Allāh, may Allāh bless him, sent her to the inhabitants of Makkah giving her as a ransom for the Muslim prisoners who had been in the hands of the polytheists.

THE *SARIYYAH* OE BASHIR IBN SA'D AL-ANṢĀRI TOWARDS FADAK

Then (occurred) the *sariyyah* of Bas͟hīr Ibn Sā'd al-Anṣāri towards Fadak in S͟ha'bān of the seventh year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said : The Apostle of Allāh, may Allāh bless him, sent Bashīr Ibn Sa'd with thirty men against Banū Murrah in Fadak. He marched (towards them), met the shephereds, and inquired about the people. He was told that they were in their desert. Thereupon he drove their camels and goats and returned to al-Madīnah. Then there arose cries which apprised them (of this attack). Then the Black ones of them reached him in the night. They exchanged arrows till the arrows of the companions of Bashīr were exhausted. When it was morning people of the Banu Murrah attacked them and the companions of Bashīr suffered. Bashīr encountered them till he got wounded and his ankle was broken. It is said that he died. They returned with their camels and goats. 'Utbah Ibn Zayd al-Ḥārithī arrived with their news before the Apostle of Allāh, may Allāh bless him. Then arrived after him Bashīr Ibn Sa'd.*

THE *SARIYYAH* OF GHĀLIB IBN 'ABD ALLĀH AL-LAYTHĪ TOWARDS AL - MAYFA'AH.

Then (occurred) the *sariyyah* of Ghālib Ibn 'Abd Allāh al-Laythī towards al-Mayfa'ah in the month of Ramaḍān of the seventh year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said : The Apostle of Allāh, may Allāh bless him, sent Ghālib Ibn 'Abd Allāh against Banū 'Uwāl and Banū 'Abd Ibn Tha'labah who were at al-Mayfa'ah, which lies beyond Baṭn Nakhl towards al-Naqrah in the territory of Najd. (The distance) between it and al-Madīnah is eight *barīds* (96 miles). He sent him with one hundred and thirty men. Their guide was Yasār the *mawlā* (enfranchised slave) of the

* C/o. Ibn Hishām who agrees with this version and not with the first one mentining the death of Bashīr.

Apostle of Allāh, may Allāh bless him. They made a surprise attack and took position in their territory. Then they killed him whom they met and drove their camels and goats, and turned to al-Madinah not capturing any prisoner. In this *sariyyah* Usāmah Ibn Zayd killed a man who had uttered *Lā Ilāh Illa Allāh* :[1] Thereupon the Prophet, may Allāh bless him, said: Did you not split his heart to see if he was true or unture. Thereupon Usāmah said: I shall not fight any one confessing that there is no god but Allāh.

[P. 87] THE *SARIYYAH* OF BASHIR IBN SA'D AL-ANṢĀRI TOWARDS YAMAN AND JAMĀR

Then (occurred) the *sarriyyah* of Bashīr Ibn Sa'd al-Anṣārī towards Yaman and Jamār in Shawwāl of the seventh year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: It (report) reached the Apostle of Allāh, may Allāh bless him, that 'Uyaynah Ibn Ḥiṣn has promised a party of the Ghaṭafān at al-Jināb to lead them to encounter the Apostle of Allāh, may Allāh bless him. Thereupon the Apostle of Allāh, may Allāh bless him, called Bashīr Ibn Sa'd, gave him a flag, and sent three hundred persons with him. They marched by night and concealed themselves in the day, till they arrived at Yaman and Jamār, which are close to al-Jināb, opposite to Salāḥ, Khaybar and Wādi al-Qurā. They halted at Salāḥ; then they came close to the people and seized a large number of camels and dispersed their herdsmen. They threatened the concentrated people who dispersed and went to the highlands of their country. Bashīr Ibn Sa'd set out with his companions and arrived at their abodes to find them but there was nobody there. Then he returned with the camels and met two men whom he captured and brought them to the Apostle of Allāh, may Allāh bless him. They joined the fold of Islām and he sent them back.

1 There is no god but Allāh.

(THE PERFORMANCE OF) THE 'UMRAH *AL-QAḌIYYAH*[1] BY THE APOSTLE OF ALLĀH MAY ALLĀH BLESS HIM.

Then (occurred) the performance of the '*Umrah*, in place of the one not performed, by the Apostle of Allāh, may Allāh bless him, in Dhu al-Qa'dah of the seventh year of his *hijrah*.

They (narrators) said : When the month of Dhu al-Qa'dah set in, the Apostle to Allāh, may Allāh bless him, ordered his Companions (to prepare for) performance of '*Umrah*, to fulfil their plan of '*Umrah* from which the polytheists had prevented them, at al-Ḥudaybfyah, and that none who was present at al-Ḥudaybiyah should remain behind. So none but those who had been martyred at Khaybar or had died could not join. The Muslims set out with the Apostle of Allāh, may Allāh bless him, with the intention of performing '*Umrah*. So in the '*Umrah al-Qaḍiyyah*, there were two thousand persons. He left Abū Rahm al-Ghifāri to be in charge of al-Madīnah. The Apostle of Allāh, may Allāh bless him, carried with him sixty camels. He put Nājiyah Ibn Jundab al-Aslami in charge of his sacrificial animals. The Apostle of Allāh, may Allāh bless him, took with him the armours, helmets, coats of mail and spears. When he reached Dhu al-Ḥulayfah, he sent horsemen in advance, under the command of Muḥammad Ibn Maslamah, and the arms under the trust of Bashīr Ibn Sa'd. The Apostle of Allāh, may Allāh bless him, put on *iḥrām* (pilgrim's garment) at the door of the Mosque. He recited *talbiyah*[2] (I am present, O Allāh ! I am present), and the Muslims also were reciting *talbiyah* with him Muḥammad Ibn Maslamah arrived at Marr al-Ẓahrān with the horsemen ; there he met a party of the Quraysh. They asked him and he replied : He is the Apostle of Allāh, may Allāh bless him, and if Allāh will, reach this place tomorrow morning. They went to the Quraysh and informed them. They were terrified. The Apostle of Allāh, may Allāh bless him, stopped at Marr al-Ẓahrān, and the arms having reached at Baṭn Yājaj in advance of him from where the idols of the *Ḥaram* were visible.

1 i.e. the Lesser Pilgrimage (عمرة) which he was unable to perform in the previous year. See p. 129.

2 تلبية reciting the words لبيك (here am I before Thee).

He left there [P. 88.] Awas Ibn Khawlī behind him with two hundred men. The Quraysh emerged from Makkah evacuating it and climbed the tops of the hills. Then the Apostle of Allāh, may Allāh bless him, had sent sacrificials animal in advance, these had been stopped at Dhū Ṭuwā. The Apostle of Allāh, may Allāh bless him, set out on his she-camel al-Qaṣwā. The Muslims had girded their swords, and had encircled the Apostle of Allāh, may Allāh bless him, and they were reciting *talbiyah*. The Apostle of Allāh, may Allāh bless him, entered the narrow-pass in the mountain leading to al-Ḥajūn. 'Abd Allāh Ibn Rawāḥah was holding the halter of his beast. The Apostle of Allāh, may Allah bless him, did not cease reciting *talbiyah* till he touched the Black Stone with his curved stick and having drawn his sheet under his right armpit and put it over the left shoulder. He circumamabulated (the Ka'bah) on his beast and the Muslims circumamabulated with him and they had put on their sheets on their left shoulders having drawn them under their right arm-pits.

'Abd Allāh Ibn Rawāḥah recited (verses) :

O sons of the unbelievers ! clear the way for him,
Clear away, every blessing is with His Apostle.
We struck you on his return,
As we had done when he had halted here.
It is a stroke that removes the head from its resting place,
And makes a fast friend forget his friend.
O my Lord ; I believe in his words.

Thereupon 'Umar said : Stop, O Ibn Rawāḥah. The Apostle of Allāh, may Allāh bless him, said : I am hearing him O 'Umar. Then 'Umar became quiet. The Apostle of Allāh, may Allāh bless him, said : Be silent O Ibn Rawāḥah. He said: Say there is no god but Allāh alone. He supported His servant, honoured his army defeated the armies alone. He (narrator) said : Ibn Rawāḥah repeated it and the people also repeated what he had said . Then the Apostle of Allāh, may Allāh bless him, made round between al-Ṣafā and al-Marwah[1] on his she camel (راحلة) When he was free from the

1 Two small hillocks not far from the Ka'bah; the pilgrims walk between them seven times to commemorate the running of Prophet Abraham's wife Hajirah in search of water ; the technical term for it is سعى .

seventh round near al-Marwah the sacrificial animals were slaughtered near by al-Marwah, he said : This is the slaughtering place and every mountain pass (فجاج) of Makkah is the slaughtering place. He slaughtered (the animals) by the side of al-Marwah, and his head had been shaved there. So did the Muslims. Then the Apostle of Allāh, may Allāh bless him, ordered some persons to go to their companions at Baṭn Yājaj to stay with the arms, (to take care) andthe others to come there to perform their rites of '*Umrah*. They did accordingly. Then the Apostle of Allāh, may Allāh bless him entered al-Ka'bah, where he remained till al-*Ẓuhr* (after noon). Then he ordered Bilāl, and he recited the *adhān* on the roof of al-Ka'bah. The Apostle of Allāh, may Allāh bless him, married Maymūnah Bint al-Ḥārith of the Hilāl tribe. When it was the time of *Ẓuhr* on the fourth day, Suhayl Ibn 'Umar and Ḥuwayṭib Ibn 'Abd al-'Uzzā came to him and said to him: The time agreed is now over, so leave the place. The Apostle of Allāh, may Allāh bless him, did not stop in any house but a leather-tent was pitched for him at a sandy place. He lived in it till he went out from there. He ordered Abū Rāfi' to announce that the Muslims should start, and that none of the Muslims should remaia after the evening. He (Prophet) brought with him 'Umārah Bint Ḥamzah Ibn 'Abd al-Muṭṭalib from Makkah and Umm 'Amārah Sulmā Bint 'Umays, who was the mother of 'Abd Allāh Ibn Shaddād Ibn al-Hād. 'Ali, Ja'far and Zayd Ibn Ḥārithah disputed about her as to with whom she was to live. The Apostle of Allāh, may Allāh bless him, gave his decision in favour of Ja'far because her maternal aunt [P. 89] Asmā Bint 'Umays was with him (i.e. his wife). The Apostle of Allāh, may Allāh bless him, rode till he stopped at Sarif, where all men joined him. Abū Rafi' remained at Makkah till the evening when he brought Maymūnah Bint al-Ḥārith. The Apostle of Allāh, may Allāh bless him, consummated the marriage at Sarif. He started in the early hours of morning and travelled till he arrived at al-Madīnah.

Sulayman Ibn Ḥarb informed us: Ḥammād Ibn Zayd informed us; (second chain) Yaḥyā Ibn 'Abbād informed us:

Ḥammād Ibn Salamah informed us; both of them on the authority of Ayyūb, he on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās: Verily the Prophet, may Allāh bless him, and his Companions arrived at Makkah, to perform *'Umrah al-Qaḍiyyah.* The polytheists of the Quraysh said: Verily to you have come a people who have been disabled by the fever of Yathrib. He (Ibn 'Abbās) said: They (Unbelievers) sat at a place adjoining to the Black Stone. The Prophet, may Allāh bless him, ordered his Companions to walk three times, quickly as if running so that the polytheists could witness their strength; and they should walk between two colums ركن يماني و حجر اسود.[1]

Ibn 'Abbās said: Only Compassion prevented him from ordering them to run quickly throughout (طواف). When they had walked quickly, the Quraysh said: It had not disabled them.

THE *SARIYYAH* OF IBN ABI AL-'AWJĀ AL-SULAMI AGAINST BANŪ SULAYM

Then (occurred) the *sariyyah* of Ibn Abi al-'Awjā against Banū Sulaym in Dhu al-Ḥijjah in the seventh year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: The Apostle of Allāh, may Allāh bless him, sent Ibn Abi al-'Awjā al-Sulami with fifty men against Banū Sulaym. He set out towards them. But one of their spies, who was with him, went ahead of him and warned them. They assembled, and when Ibn Abi al-'Awjā arrived there they were ready to meet him. He invited them to embrace Islām. They said: We are not in need of what you invite us to. Then they shot arrows continuously for an hour. Their supporters began to pour in and ultimately they surrounded them from all sides. The people fought bravely till many of them fell. Ibn Abi al-'Awjā was wounded while others were slain. Then he strove hard and ultimately reached the Apostle of Allāh, may Allāh bless him. Thus they arrived at al-Madīnah on the first day of Ṣafar of the eighth year.

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1 On one corner of the Ka'bah *Ḥajar Aswad* is set and the Rukn Yamāni is on the corner next to it.

THE *SARIYYAH* OF GHĀLIB IBN 'ABD ALLĀH AL-LAYTHĪ AGAINST BANU AL-MULAWWIḤ AT AL-KADĪD

Then (occurred) the *sariyyah* of Ghālib Ibn 'Abd Allāh al-Laythi against Banu al-Mulawwiḥ at al-Kadīd in Ṣafar of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

Abū Ma'mar 'Abd Allāh Ibn 'Amr informed us: 'Abd al-Wārith Ibn Sa'īd informed us: Muḥammad Ibn Isḥāq informed us on the authority of Ya'qūb Ibn 'Utbah, he on the authority of Muslim Ibn 'Abd Allāh al-Juhani, he on the authority of Jundab Ibn Makīth al-Juhani; he said: The Apostle of Allāh, may Allāh bless him sent Ghālib Ibn 'Abd Allāh al-Laythī a *sariyyah* against Banū Kalb Ibn 'Awf. He gave orders in writing that he should attack them by surprise. [P. 90] They were from Banu al-Layth. He (al-Juhanī) said: We set out (and marched) till we reached al-Qudayd, where we met al-Ḥārith Ibn al-Barṣa al-Laythī. We captured him. He said: I have come to join the fold of Islām. I only came out to see the Apostle of Allāh, may Allāh bless him. We said: If you are a Muslim, then our tying for a day and a night will not harm you. And if you are other than this, we will be secure against you. He (al-Juhanī) said: We tied him with a rope and entrusted him to Ruwayjil, a Negro who was with us, and left him behind. We said to him: If he quarrels with you, strike off his head. Then we marched on till we arrived at al-Kadīd at sun-set. We ambushed ourselves in the corner of a valley. My companions sent me to collect information. I moved forward till I came to a high mound opposite (to the tribe) from where I could see them and I was visible to them. I climbed up the mound and laid myself down on my side. He (al-Juhani) said: I was watching when a man came out of his tent and said to his wife. I see darkness on this mountain which I had not seen before this day. Look for your utensils the dogs have not carried away. He (al-Juhani) said: She saw and said: By Allāh, I do not find any of my utensils missing. He said to her: Give me my bow and arrow. She gave him his bow

and two arrows. He shot an arrow which, by Allāh, did not miss its target between my eyes. He (al-Juhani) said : I drew it out and remained where I was. Then he shot another which pierced my shoulder. I drew it out and put it aside. I again remained where I was. Thereupon he said to his wife : By Allāh, if there had been any person he would have moved on being struck. By Allāh two arrows of mine pierced into it. When it is morning, search them, lest the dogs may chew them. He (al-Juhani) said : Then he went (his abode). Then their (Banu al-Mulawwiḥ) cattle, camels and goats returned (from the desert). When they had milked them, they let them rest, and then retired to their beds in security. Then they slept, we made a raid and drove their cattle away. He (al-Juhanī) said : An alarm was raised by those people. Consequently those (animals) which were beyond our reach, also came out, and we set out driving them too. We passed by Ibn al-Barṣā and took him and our comrades along with us. Those people reached us and found that there was only a valley between them and us. We were moving by the side of the valley. Suddedy Allāh sent (a deluge) over the valley and both the sides of the valley were submerged. By Allāh we had not noticed that day a cloud or rain. It was such a flood that none could swim across it, I saw them standing looking at us and we had let the animals go with the water. He (al-Juhanī) had said thus ; but Muḥammad Ibn 'Umar narrated : We took them go up the stream. We were going in a way that they could not pursue us. He said : So I do not forget the war song of a singer from the Muslims and he was reciting :

Abu al-Qāsim (Prophet) denied that there was loss for me
Of the grass in a verdure where growth is in abundance,
The upper part of it is yellow like a thing gilt with gold.

Muḥammad Ibn 'Umar in his narration added : This is the saying of one who never told a lie.

[P. 91] He said : They were between thirteen and nineteen

persons. 'Abd al-Wārith said : A person related this word on the authority of Muḥammad Ibn Isḥāq, to whom a person of the Aslam had related, that their pass-word that day was : *Amit, amit.*

THE *SARIYYAH* OF THE SAME GHĀLIB IBN 'ABD ALLĀH AL-LAYTHĪ TOWARDS THE PLACE AL-FADAK WHERE THE COMPANIONS OF BASHĪR IBN SA'D HAD MET WITH A MISPHAP

Then (occurred) the *sariyyah* of Ghālib Ibn 'Abd Allāh al-Laythī towards the place al-Fadak where Bashīr Ibn Sa'd had met with a mishap in Ṣafar of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar informed us: 'Abd Allāh Ibn al-Ḥārith Ibn al-Fuḍayl related to me on the authority of his father: The Apostle of Allāh, may Allāh bless him, equipped al-Zubayr Ibn al-'Awwām and said to him: March till you reach the place where the companions of Bashīr Ibn Sa'd had met with mishap. If Allāh makes you victorious do not show leniency to them. He equipped two hundred men and gave a flag to him. In the meantime Ghālib Ibn 'Abd Allāh al-Laythī returned from al-Kadīd from the *sariyyah* in which Allāh had made him victorious. The Apostle of Allāh, may Allāh bless him, said to al-Zubayr: Sit down. He sent Ghālib Ibn 'Abd Allāh with two hundreed men and Usāmah Ibn Zayd accompanied them. He arrived at the place of mishap of Bashīr. 'Utbah Ibn Zayd accompanied him. They seized their camels, and put some of them to death.

Muḥammād Ibn 'Umar informed us : Aflaḥ Ibn Sa'īd related to me on the authority of Bashīr Ibn Muḥammad Ibn 'Abd Allāh Ibn Zayd ; he said : Abū Mas'ūd 'Uqbah Ibn 'Amr, Ka'b Ibn 'Ujrah and Usāmah Ibn Zayd al-Ḥārithī set out with Ghālib for this *shriyyah.*

Muḥammad Ibn 'Umar informed us: Shibl Ibn al-'Aṭā Ibn 'Abd al-Raḥmān related to me on the authority of Ibrāhim Ibn Huwayyiṣah, he on the authority of his father;

he said. The Apostle of Allāh, may Allāh bless him, sent me with the *sariyyah* of Ghālib Ibn 'Abd Allāh against Banū Murrah. We attacked them in the morning and he had warned us, and ordered us not to disperse and had bound us in a brotherhood. Then he said: Do not disobey me because the Apostle of Allāh, may Allāh bless him, has said: He who obeyed my commander obeyed me, and he, who disobeyed him, disobeyed me. When you disobey me you will disobey your Prophet. He (Ḥuwayyiṣah) said: He bound Abū Sa'īd al-Khudri and me in a brotherhood. He said: We reached those people.

THE SARIYYAH OF SHUJĀ' IBN WAHB AL-ASADĪ AGAINST BANŪ 'ĀMIR AT AL-SIYYI.

Then (occurred) the *Sariyyah* of Shujā' Ibn Wahb al-Asadi against Banū 'Āmir at al-Siyyi in the month of Rabī' al-Awwal of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar [P. 92] al-Aslami informed us: Abū Bakr Ibn 'Abd Allāh Ibn Abī Sabrah related to me on the authority of Isḥāq Ibn 'Abd Allāh Ibn Abi Farwah, he on the authority of 'Umar Ibn al-Ḥakam, he said: The Apostle of Allāh, may Allāh bless him, sent Shujā' Ibn Wahb with twenty four persons, to a concentration of the Hawāzin at al-Siyyi in the territory of Rukbah beyond al-Madīnah. It lies at (a distance of) five nights' journey from al-Madīnah. He (Prophet) ordered him to attack them. He marched in the night and remained in concealment in the day; it was one morning when they attacked them. They found a number of camels and goats and drove them till they arrived at al-Madinah. They divided the booty among themselves and the share of each was fifteen camels, ten goats being equal to one camel. The warriors had remained absent for fifteen nights.

THE *SARIYYAH* OF KA'B IBN 'UMAYR AL-GHIFĀRĪ TOWARDS DHĀT ATLĀḤ BEYOND WĀDI AL-QURĀ.

Then (occurred) the *sariyyah* of Ka'b Ibn 'Umayr al-Ghifārī towards Dhāt Atlāḥ which lies beyond Wādi al-Qurā in the month of Rabī' al-Awwal of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar informed us: Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri; he said: The Apostle of Allāh, may Allāh bless him, sent Ka'b Ibn 'Umayr al-Ghifārī with fifteen men, and they reached Dhāt Atlāḥ, in the land of Syria. They encountered there a large concentration of the people. They invited them to embrace Islām, but they did not respond and resorted to shooting arrows. When the Companions of the Apostle of Allāh, may Allāh bless him observed this, they fought a fierce battle, and were killed. Among the slain was a wounded person, who laboured hard to move in the night, when it was cool, and ultimately reached the Apostle of Allāh, may Allāh bless him. He apprised him of what had happened. He was much grieved at it and wanted to send an expedition but he was informed that they had moved to another place; so he abandoned the idea.

THE *SARIYYAH* OF MŪTAH WHICH IS NEAR AL-BALQA, AND IT IS CLOSE TO DAMASCUS.

Then (occurred) the *sariyyah* of Mūtah which is near al-Balqā, and al-Balqā is close to Damascus, in Jumāda al-Ūlā in the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: The Apostle of Allāh, may Allāh bless him, sent al-Ḥārith Ibn 'Umayr al-Azdī, a person from Banū Lihb to the Malik of Buṣrā with an epistle. When he halted at Mūtah,

Shurahbil Ibn 'Amr al-Ghassānī intercepted him, and killed him. No envoy of the Apostle of Allāh, may Allāh bless him, besides him, was ever killed. He (Prophet) felt deeply grieved and called his people. They came quickly and encamped at al-Jurf. They were three thousand strong. Then the Apostle of Allāh, may Allāh bless him, said: Zayd Ibn Ḥārithah will be commander (Amīr) of the people; if he is killed [P. 93] then Ja'far Ibn Abī Ṭālib (will take command); if he is killed then 'Abd Allāh Ibn Rawāḥah; if he is also killed, then the Muslims will elect a person by consensus of opinion to command them. The Apostle of Allāh, may Allāh bless him, prepared a white flag and handed is over to Zayd Ibn Ḥārithah. The Apostle of Allāh, may Allāh bless him, advised him to reach the site of the slaying of al-Ḥārith Ibn 'Umayr, and invite them to join the fold of Islām, if they respond, it is good, otherwise seek Divine succour and fight them. He accompanied them up to Thaniyyat al-Wadā' to bid them farewell. He stopped there and let them go. The Muslims cried: May Allāh defend you, and may you come back pious and bring booty. On this occasion 'Abd Allāh Ibn Rawāḥah recited:

But I beg al-Raḥmān (the Compassionate) for pardon,
And a heavy blow that removes the filth.

He (Ibn Sa'd) said: When they set out from al-Madīnah, the enemy heard of their march. They mobilized themselves to meet them. Shurahbīl Ibn 'Abd had enlisted more than one hundred thousand men and sent his vanguard in advance. The Muslims halted at Mu'ān in the land of Syria. It (report) reached the people that Heraclius was encamping at Ma'āb in the territory of al-Balqa with one hundred thousand men from the tribes Bahrā, Wā'il, Bakr, Lakhm and Judhām. They (Muslims) stopped there for two nights to assess their position; and among themselves said: Let us write to the Apostle of Allāh, may Allāh bless him, and furnish him with the information. 'Abd Allāh Ibn Rawāḥah encouraged them to march forward, and they proceeded towards Mūtah. The polytheists encountered them and they had brought

with them enormous equipment in arms, animals, *al-dibāj* (silk cloth), *al-ḥarīr* (silk-cloth) and gold. The Muslims and the polythiests now clashed with one another. On that day commanders fought on foot. Zayd Ibn Ḥārithah took the flag and fought and the Muslims fought under him in their ranks, till he was killed having been hit by a spear, may Allāh show him mercy. Then Ja'far Ibn Abī Ṭālib took the flag. He dismounted from his horse which was sorrel. He cut its houghs. It was the first horse to be hamstrung in (the History of) Islām. He fought with them till he was slain, may Allāh be pleased with him. A Roman struck him cutting him into two pieces, one of which was discovered. More than thirty wounds were found in that half, and it is said, they found seventy two wounds (on the body caused by) the blows of swords and the piercing of lances. Then 'Abd Allāh Ibn Rawāḥah took the flag and fought till he was killed, may Allāh show him mercy. Then the people agreed on Khālid Ibn al-Walīd. He took the flag, but the people being exposed to attack suffered a defeat. The polytheists pursued them and killed those whom they could. That tract of land was raised (رفع) for the Apostle of Allāh, may Allāh bless him, and he saw the site of the battle before him. When Khālid Ibn al-Walīd held the flag, the Apostle of Allāh, may Allāh bless him, said : Now there will be fierce fighting. When the people of al-Madīnah heard about the army of Mūtah returning, they met them at al-Jurf. The people began to throw dust on their faces saying: O you who have fled ! you fled from the way of Allāh. Thereupon the Apostle of Allāh may Allāh bless him, said: That are not those who have fled, but they will repeat the charge if Allāh will.

[P. 94] Bakr Ibn 'Abd al-Raḥmān, the *qāḍī* of al-Kūfah informed us : 'Isā Ibn al-Mukhtār informed us on the authority of Muḥammad Ibn 'Abd al-Raḥmān Ibn Abī Laylā, he on the authority of Sālim Ibn Abi al-Ja'd, he on the authority of Abu al-Yasār, he on the authority of Abū 'Āmir; he said: The Apostle of Allāh, may Allāh bless him, sent me to Syria. When I returned I passed by my companions who were fighting the polytheist at Mūtah. I said (to

myself): By Allāh! I shall not go today unless I see what happens in their affair. Ja'far Ibn Abī Ṭālib held the flag and he was wearing arms. The others besides him said: Zayd Ibn Ḥārithah held the flag and he was the leader of the people. Then Ja'far held the flag. When he wanted to make a charge, he turned back and threw away the arms. Then he attacked the enemy with his spear but he was killed. Then Zayd Ibn Ḥārithah took the flag and fought with his spear till he was slain. Then 'Abd Allāh Ibn Rawāḥah took the flag and attacked with his spear but was slain. Then the Muslims suffered the worst crushing defeat, that I have ever seen. So much so that I did not find two of them together. Then a person of al-Anṣār took the flag and ran with it. When he was in front of the men he fixed it. Then he said: Come to me O people. The people thronged round him. When a large number of them had assembled, he took the flag to Khālid Ibn al-Walīd. Khālid said to him: I shall not take it from you because you are more deserving of it. The Anṣāri said: By Allāh ! I have not seized it but for you. Thereupon Khālid took the flag and made charge on the enemy. Allāh made him (enemy) suffer the worst defeat that I have ever seen. The Muslims struck with their swords as they liked. He said: Then I came to the Apostle Allāh, may Allāh bless him, and furnished him with the information. It grieved him much. He offered *al-Ẓuhr* prayers and then he went in. Then he offered two extra *rak-'ahs* after *al-Ẓuhr* prayers and turnd his face towards the people. This shocked the people. Then he offered *al-'Aṣr* prayers and he did the same. Then he offered *al-Maghrib* prayers and did the same. Then he offered early night عشاء prayers, and did the same. When it was the time for monring فجر prayers, he entered the mosque and smiled. At that time no one came to him from any side of the mosque, till he had offered morning prayers. When he smiled, the people said: O prophet of Allāh! may our souls be sacrificed for you, none but Allāh knoweth the intensity of our grief since we have seen you doing what you have done. The Apostle of Allāh, may Allāh bless him, said: The change which you observed in me, was because the slaughter of my Companions had grieved me. Now I have seen them in heaven sitting on thrones facing each other

like brothers. In some of them I observed an aversion for using sword. And I saw Ja'far like an angel with two wings smeared with blood and feet dyed (in blood).

THE *SARIYYAH* OF 'AMR IBN AL-'ĀṢ TOWARDS DHĀT AL-SALĀSIL, WHICH IS BEYOND WĀDI AL-QURĀ.

Then (occurred), the *sariyyah* of 'Amr Ibn al-'Āṣ towords Dhāt al-Salāsil, which is beyond Wādi al-Qurā. (The distance) between it [p. 95] and al-Madinah being ten days' (journey). It took place in Jumāda al-Ākhirah of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: It (report) reached the Apostle of Allāh, may Allāh bless him, that a party of the Quḍā'ah had assembled, and intended to advance to the seat of the Apostle of Allāh, may Allāh bless him. Thereupon the Apostle of Allāh, may Allāh bless him, summoned 'Amr Ibn al-'Āṣ, and prepared for him a white flag and a black banner. He sent him with three hundred selected Muhājirs and al-Anṣār. With them there were thirty horses. He ordered him to ask for aid from those of the Baliyy, the 'Udhrah and Balqayn by whom he would pass. He marched in the night and remained in concealment in the day. When he was close to the people, the news reached him, that there were heavy odds, so he sent Rāfi' Ibn Makith al-Juhani to the Apostle of Allāh, may Allāh bless him, asking him to send help. He (propht) sent Abū 'Ubaydah Ibn al-Jarrāḥ with two hundred men. He prepared a flag for him and sent the notables of the Muhājirs and al-Anṣār, among whom were Abū Bakr and 'Umar. He ordered him to join 'Amr and that they should be in agreement and should not disagree. He joined 'Amr. Abū 'Ubaydah wanted to lead the prayers, but 'Amr said: You have only come to help me, I am the Amir. Abu 'Ubaydah obeyed him in this matter. 'Amr used to lead the people in prayers. He resumed his march and

reached the lands of the Baliyy, gathering information about the various routes. Then he reached the borders of their territory and the land of the 'Udhrah and the Balqayn, he met there the enemies who had assembled. The Muslims attacked them. They fled to their land and dispersed. Then he returned and sent 'Awf Ibn Mālik al-Ashj'aī as a messenger to the Apostle of Allāh, may Allāh bless him. He ('Awf) informed him of their safe return and what had happened in the fighting.

THE *SARIYYAH* OF AL-KHABṬ, ITS AMIR WAS ABU 'UBAYDAH IBN AL-JARRĀḤ.

Then (occurred) the *Sariyyah* of al-Khabṭ.[1] Its Amir was Abū 'Ubaydah Ibn al-Jarrāḥ. And it took place in Rajab of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him

They (narrators) said: The Apostle of Allāh, may Allāh bless him, sent Abū 'Ubaydah Ibn al-Jarrāḥ with three hundred Muhājirs and al-Anṣār, among whom was 'Umar Ibn al-Khaṭṭāb, aganist a branch of the Juhaynah at al-Qabaliyyah which is adjacent to the coast of the sea, the (distance) between it and al-Madīnah being five nights' (journey). On the way they suffered from hunger, so they ate leaves of the trees and Qays Ibn Sa'd bought camels and slaughtered for them. The sea threw a big fish which they ate and returned without a clash.

THE *SARIYYAH* OF ABŪ QATĀDAH IBN RIB'Ī AL-ANṢĀRĪ TOWARDS KHUḌRAH THE TERRITORY OF MUḤĀRĪB.

Then (occurred) the *Sariyyah* of Abū Qatādah Ibn Rib'i al-Anṣāri towards Khuḍrah the territory of the Muḥārib [p. 96] in

1 Lit. the fallen leaves of the trees.

Najd, in Shā'bān of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: The Apostle of Allāh, may Allāh bless him, sent Abū Qatādah with fifteen men against the Ghaṭafān; and ordered him to make a surprise attack on the enemy. He marched in the night and remained in concealment in the day. He made an onslaught on a large concentration of the enemy which he surrounded. One of them cried: O Khuḍrah! (lit. ash coloured horses and black cloured men). Some of them encountered the Muslims but he who came before them was slain. They (Muslims) drove their animals, there being two huudred camels and two thousand goats and they captured many slaves. Having collected the booty they separated the *khums*. The remainder was divided among the men of the *sariyyah*, every one of whom got twelve camels.[1] Every ten goats were regarded to be equal to one camel. In the share of Abū Qatādah there fell a pretty girl. The Apostle of Allāh, may Allāh bless him, asked him to make a gift of her to him (Prophet). He made a gift of her to him. The Apostle of Allāh, may Allāh bless him, then gave her in gift to Maḥmiyah Ibn Jaz'. They remained absent in this *sariyyah* for fifteen nights.

THE *SARIYYAH* OF ABŪ QATĀDAH IBN RIB'I AL-ANṢĀRĪ TOWORDS BAṬN IḌAM.

Then (occurred) the *sariyyah* of Abū Qatādah Ibn Rib'i al-Anṣāri towards Baṭn Iḍam, on the first of the month of Ramaḍān of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless hlm.

They (narrators) said: When the Apostle of Allāh, may Allāh bless him, decided to launch a campaign against Makkah, he sent Abū Qatādah Ibn Rib'ī with eight men to attack Baṭn Iḍam, which

1 The number of camels being two hundred, forty must have been set apart as al-*Khums*, thus one hundred sixty were left to be divided among the participants.

lies between Dhu Khushub and Dhu al-Marwah, at a distance of three *barīds* (thirty six miles) from al-Madīnah. The object of the Apostle of Allāh, may Allāh bless him, was to leave the people guessing that his aim was in that direction, and this report was to be spread. Among the men of the *sariyyah* was Muḥallim Ibn Jaththāmah al-Laythi. Then 'Āmir a man from al-'Aḍbaṭ al-Ashja'i passed by them and greeted them after the manner of the Muslims. The people seized him, and Muḥallim Ibn Jaththāmah attacked him, killed him and took his camel, belongings and milk-cane, that was with him, as booty. When they returned to the Prophet, may Allāh bless him, this verse of al-*Qur'ān* was revealed:

O ye who believe! when ye go forth (to fight) in the way of Allāh, be careful to discriminate say not unto one who offereth you peace: "Thou art not a believer", seeking the chance profits of this life (so that ye may despoil him). With Allāh are plenteous spoils.[1] To the end of the verse.

They proceeded and did not confront any concentration (of the enemy). So they returned till they reached Dhu Khushub, and it (report) reached them that the Apostle of Allāh, may Allāh bless him, had directed his attention to Makkah. They took the middle route and joined the Prophet, may Allāh bless him, at al-Suqyā.

THE GHAZWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, IN THE YEAR OF THE VICTORY.

The (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, in the year of the Victory, in the month of Ramaḍān in the eighth year from the *hijrah* [p. 97] of the Apostlo of Allāh, may Allā, bless him.

They (narrators) said: When (the month of) Sha'bān after the commencement of the twenty second month after the treaty of al-

1 *Al-Qur'ān*, Sūrah IV, verse 94. Tr.

Ḥudaybiyah, Banū Nufāthah, who formed a branch of Banū Bakr, spoke to the notables of the Queaysh asking them to help them against the Khuza'ah, with men and arms. They arrived disguised and masked at al-Watir; among them there were Ṣafwān Ibn Umayyah, Ḥuwayṭib Ibn 'Abd al-'Uzzā, Mikraz Ibn Ḥafṣ Ibn al-Akhyaf. They led a night attack when they (Khuzā'ah) were not on their guard but feeling secure, and killed twenty of their men. Then the Quraysh repented for what they had done, and realized that it was a violation of the period of truce and (the trerms of) the pact which had been made between them and the Apostle of Allāh may Allāh bless him. 'Amr Ibn Sālim al-Khuzā'i set out with forty horse-mem of the Khuzā'ah and came before the Apostle of Allāh, may Allāh bless him, to inform him as to what had befallen them, and to seek help from him. He got up dragging his sheet, and said: I shall not be helped if I do not help the Banū Ka'b with what I help myself. He added: Verily this cloud will shower rain to help the Banū Ka'b. Abū Sufyān Ibn Ḥarb arrived at al-Madīnah before the Apostle of Allāh, may Allāh bless him, to ask him to renew the pact, and to prolong the period. He declined the request. Then Abū Sufyān stood and said: I have got permission before the people. Thereupon the Apostle of Allāh, may Allāh bless him, said: O Abū Sufyān! do you say this? Then he returned to Makkah. The Apostle of Allāh, may Allāh bless him, made preparations but kept the matter a secret. He closed his ears and said: O Allāh! close their eyes and let them not see us but suddenly. When he decided to march, Ḥāṭib Ibn Abī Balta'ah wrote to the Quraysh informing them about it. The Apostle of Allāh, may Allāh bless him, sent 'Alī Ibn Abī Ṭālib and al-Miqdād Ibn 'Amr, who held his (Ḥāṭib's) messenger with the letter and brought him to the Apostle of Allāh, may Allāh bless him. The Apostle of Allāh, may Allāh bless him, sent (messages) to the Arabs around him, the chief tribes of whom were Aslam, Ghifār, Muzaynah, Juhaynah, Ashja' and Sulaym. Some of them reached al-Madīnah and some of them joined him on the way. The number of the Muslims was ten thousand in the *Ghazwat al-Fatḥ*. The Apostle of Allāh, may Allāh bless him, left behind

'Abd Allāh Ibn Umm Maktūm to be in charge of al-Madīnah. He set out on Wednesday, 10 Ramaḍān after *al-'Aṣr*. When he reached al-Ṣulṣul, he sent al-Zubayr Ibn al-'Awwām with two hundred Muslims in advance of him. The crier of the Apostle of Allāh, may Allāh bless him, cried: He who likes, may break the fast and he who likes may observe the fast Then he continued his march and when he was at Qudayd, he prepared flags and banners and gave them to the tribes. He halted at Marr al-Ẓahrān at the time of at *'Isha* ordered his Companions and they kindled ten thousand fires. The Quraysh had not received any report about his march. They were sorry as they apprehended his *ghazwah* against them. They therefore sent Abū Sufyān Ibn Ḥarb to collect information and said: If you meet Muḥammad obtain from him amnesty for us. Abū Sufyān Ibn Ḥarb, Ḥakīm Ibn Ḥizām and Budayl Ibn Warqā came out (of Makkah). When they saw the army, it frightened them. [P. 98] The Apostle of Allāh, may Allāh bless him, appointed 'Umar Ibn al-Khaṭṭāb, to keep watch on that night. Al-'Abbās Ibn 'Abd al-Muṭṭalib heard the voice of Abū Sufyān, and said: O Abū Ḥanẓalah. He said: I am here, what is behind you? He said: It is the Apostle of Allāh with ten thousand strong. Embrace Islām, may your mother and tribe be berieved of you. He took him under his protection and set out with him, and his companions. He got them admitted before the Apostle of Allāh, may Allāh bless him. They embraced Islām. He favoured Abū Sufyān saying: He who enters the house of Abū Sufyān will be safe and he who closes his door will also be safe. Then the Apostle of Allāh, may Allāh bless him, entered Makkah with his armed forces, riding his she-camel al-Qaṣwa, between Abū Bakr and Usayd Ibn Ḥuḍayr. Abū Sufyān was detained. He saw what was beyond his reach. He said : O Abu al-Faḍl ! the sovereignty of your brother's son has risen high. Thereupon al-'Abbās said: Woe to thee! it is not sovereignty, it is prophethood. He said: Yes. The banner of the Apostle of Allāh may Allāh bless him, was that day wite Sa'd Ibn 'Ubādah. His remarks and threats about the Quraysh came to his knowledge so he took it from him and handed it over to his son Qays Ibn Sa'd The Apostle of Allāh, may Allāh bless him, ordered Sa'd Ibn

'Ubādah to enter through Kadā, al-Zubayr Ibn al-'Awwām through Kudā, and Khālid Ibn al-Walīd through al-Līṭ. The Apostle of Allāh, may Allāh bless him, entered through Adhākhir, and prohibited fighting. He ordered six men and four women to be killed, they were (1) 'Ikrimah Ibn Abī Jahl, (2) Habbār Ibn al-Aswad, (3) 'Abd Allāh Ibn Sa'd Ibn Abī Sarḥ, (4) Miqyas Ibn Ṣabābah al-Laythī, (5) al-Ḥuwayrith Ibn Nuqaydh, (6) 'Abd Allāh Ibn Hilāl Ibn Khaṭal al-Adrami, (7) Hind Bint 'Utbah, (8) Sārah, the *mawlāt* (enfranchised girl) of 'Amr Ibn Hāshim, (9) Fartanā and (10) Qarībah. Out of them, Ibn Khaṭal, al-Ḥuwayrith Ibn Nuqaydh and Miqyas Ibn Ṣabābah were slain. The whole army did not confront any concentration except Khālid who confronted Ṣafwān Ibn Umayyah, Suhayl Ibn 'Amr and 'Ikrimah Ibn Abi Jahl with a party of the Quraysh at al-Khandamah. They had resisted them from entering, and taking out their arms shot the arrows at them. Thereupon Khālid exhorted his companions and fought with them. He killed twenty four men of the Quraysh and four of the Hudhayl. The Quraysh suffered the worst of defeats. When the Apostle of Allāh, may Allāh bless him, appeared on the *thaniyyah* of Adhākhir, he saw the fighting, and said: Did I not prohibit you from fighting? It was said to him: Khālid was forced to fight, so he fought. Then he said: Allāh's decree is the best. Two men of the Muslims were killed. They were Kurz Ibn Jābir al-Fihrī and Khālid al-Ashqar al-Khuzā'ī who had lost their way. A leather-tent was pitched for the Apostle of Allāh, may Allāh bless him, at al-Ḥajūn. Al-Zubayr Ibn al-'Awwām went with his banner and pitched it by its side. The Apostle of Allāh, may Allāh bless him, came and entered it. It was said to him: Will you not halt in your house? He said: Has 'Aqīl left any house for us? The Apostle of Allāh, may Allāh bless him, forced his entry into Makkah. Then the people embraced Islām willingly or unwillingly. The Apostle of Allāh, may Allāh bless him, circumambulated the Ka'bah on his beast. There were three hundred and sixty idols around the Ka'bah. [P. 99] When he passed by an idol, he pointed with the staff in his hand and said: "And say: Truth hath come and falsehood hath vanished away. Lo!

falaehood is ever bound to vanish."[1] Consequently the idols fell down with faces downward, the chief of them being Hubal in frent of al-Ka'bah. Then he came to al-Maqām (of Ibrahim) which is near al-Ka'bah and offered two *rak'ahs* behind it. Then he sat by the side of the mosque and sent Bilāl to 'Uthmān Ibn Ṭalḥah to bring the key of al-Ka'bah. 'Uthmān brought it. The Apostle of Allāh, may Allāh bless him, took it, opened the door and entered al-Ka'bah. There he offered two *rak'ahs* and came out. Then he closed the two shutters of the door and the key was with him. The people were made to assemble round al-Ka'bah. That day he addressed them and called 'Uthmān Ibn Ṭalḥah, whom he gave the key and said: Banu Abū Ṭalḥah! take it for all times to come, and none but an oppressor will seize it from you. He entrusted *al-Siqāyah* (the supplying of water to pilgrims) to al-'Abbās Ibn 'Abd al-Muṭṭalib, and said to him: I have given you an office which should not be niggardly to you, nor you should be niggardly to it.[2] Then the Apostle of Allāh, may Allāh bless him, sent Tamim Ibn Asad al-Khuzā'ī who marked anew the limits of the Sanctuary. The time of *al Ẓuhr* came and Bilāl recited the *adhān* from the roof of al-Ka'bah. The Apostle of Allāh, may Allāh bless him, said: War will not be fought with the Quraysh after this day till the day of resurrection, He meant on the basis of the infidelity (الكفر). The Apostle of Allāh, may Allāh bless him, stood at al-Ḥazwarah and said: Thou art the best part of the earth of Allāh, and the dearest part of the earth of Allāh to me. He meant Makkah. If I had not been banished from thy limits I would not have left thee. The Apostle of Allāh, may Allāh bless him, sent *sariyyahs* against the idols which were around al-Ka'bah and had them demolished. These were al-'Uzzā, Manāt, Suwā', Buwānah and Dhu al-Kaffayn. His crier cried at Makkah: He who belives in Allāh and the hereafter should not leave any idol in his house undemolished. When it was the second day after the Victory, the Apostle of Allāh, may Allāh bless him, delivered a sermon after *al-Ẓuhr*.

1 *Al-Qur'ān*, Sūrah, XVII, verse 81. Tr.

1 اعطيتكم ماتززأكم ولا ترزؤنها

He said: Allāh has made Makkah a sanctuary since He created the heavens and the earth. Consequently it will remain a sanctuary immune from bloodshed till the day of resurrection. It was made lawful for me for only a short time (ساعة) of the day. Then it regained its sanctity like yesterday's. Those of you present should convey to those not present. It is not lawful for us to take any thing from here as booty. He conquered it on Friday, 19 Ramaḍān. The Apostle of Allāh, may Allāh bless him, stopped there for fifteen nights, during which he was offering two *rak'ahs*.[1] Then he set out for Ḥunayn and appointed 'Attāb Ibn Usayd to be in charge of Makkah; and to lead the prayers; Mu'ā<u>dh</u> was to instruct them *sunnah* and *al-fiqh* (jurisprudence).

Muḥammad Ibn 'Ubayd al-Ṭanāfisī informed us: Muḥammad Ibn Isḥāq informed us on the authority of Muḥammad Ibn <u>Sh</u>ihāb, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, set out from al-Madinah in the year of Victory when ten days of Ramaḍān had elapsed. He fasted till he reached al-Kadīd, then he ceased fasting. Consequently they (jurists) considered it to be the final decree of the Apostle of Allāh, may Allāh bless him.

Ya'qūb Ibn Ibrāhīm al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn [P. 100] Kaysān, he on the authority of Ibn <u>Sh</u>ihāb; verily 'Ubayd Allāh Ibn 'Abd Allāh informed him, that Ibn 'Abbas informed him: Verily the Apostle of Allāh, may Allāh bless him, set out in the year of Victory, in Ramaḍān. He observed fasting till he was at al-Kadīd. Then people assembled round him, he took a wooden cup and drank (water) from it. Then he said: O people ! it is permissible. The Apostle of Allāh, may Allāh bless him, enjoyed the permission. He, who obeserves fasting (in travelling), also follows him. But they were following the most recent command and they considered it as the superseding authority.

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1 Travellers are enjoined to offer diminished (قصر) prayers, *i.e.*, two *rak'ahs* instead of four.

Hāshim Ibn al-Qāsim informed us: Layth Ibn Sa'd informed us: Ibn Shihāb related to me on the authority of 'Ubayd Allāh Ibn 'Abd Allāh 'Utbah Ibn Mas'ūd, he on the authority of Ibn 'Abbās, verily he informed him: Verily the Apostle of Allāh, may Allāh bless him, set out in the year of the Vicrory, in the month of Ramaḍān. He obsrved fasting till he reached al-Kadīd. Then he discontinued. The Companions of the Apostle of Allāh, may Allāh bless him, followed him in the new practice and then the newest practice.

Abū 'Āṣim al-Nabīl al-Ḍaḥḥāk Ibn Makhlad informed us on the authority of Sa'īd Ibn 'Abd al-'Azīz al-Tanūkhī: 'Atiyyah Ibn Qays informed us on the authority of Qazā'ah, he on the authority of Abū Sa'īd al-Khudrī; he said: The Apostle of Allāh, may Allāh bless him, permitted us, (to leave Madīnah) when two nights of Ramaḍān had passed, consequently we started and we were observing fast. When we reached at al-Kadīd, the Apostle of Allāh, may Allāh bless him, ordered us to break (our fasts). In the morning we were at Sharjayn, some of us fasting, others not. When we reached Marr al-Ẓahrān, he informed us that we had to encounter the enemy and he ordered us to break the fasts.

Abu al-Walīd Hishām al-Ṭayālisī informed us: Shu'bah informed us; (second chain) Muslim Ibn Ibrāhīm informed us on the authority of Hishām al-Dastawā'ī; they said: Qatādah informed us on the authority of Abū Naḍrah, he on the authority of Abū Sa'īd al-Khudrī; he said: We set out with the Apostle of Allāh, may Allāh bless him, when we conquered Makkah on eighteen or seventeen Ramaḍān. Some of us observed fasting and the others ceased fasting, and no faster blamed a non - faster, not a non-faster blamed a faster.

Hāshim Ibn al-Qāsim informed us: Shu'bah informed us on the authority of al-Ḥakam, he on the authority of Miqsam, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, fasted on the day of the Victory of Makkah when he arrived at Qudayd, a cup of milk was brought to him and he broke the fast and also ordered people to break their fasts.

Ṭalq Ibn Ghannām al-Nakha'ī informed us: 'Abd al-Raḥmān Ibn Juray al-Ja'farī informed us: Ḥammād related to me on the authority of Ibrāhīm: Verily, the Apostle of Allāh, may Allāh bless him, conquered Makkah on 10 Ramaḍān and he was fasting although a traveller and a warrior.

Yazīd Ibn Hārūn informed us on the authority of Yaḥyā Ibn Sa'īd, he on the authority of Sa'īd Ibn al-Musayyib : Verily the Apostle of Allāh, may Allāh bless him, had set out with eight thousand or ten thousand men in the year of the Victory, and he proceeded to Ḥunayn with two thousand men from Makkah in addition.

Abū Dāwūd 'Umar Ibn Sa'd al-Ḥafari informed us on the authority of Ya'qūb al-Qummī, he on the authority of Ja'far Ibn Abī al-Mughīrah, he on the authority of Ibn Abzā; he said: The Prophet, may Allāh bless him, entered Makkah with ten thousand men.

(P. 101) Muḥammad Ibn Ismā'īl Ibn Abī Fudayk informed us on the authority of Kathīr Ibn 'Abd Allāh, he on the authority of his father, he on the authority of his (Kathīr's) grandfather; he said: We fought under the Apostle of Allāh, may Allāh bless him, in the year of the Victory and were more than one thousand. He meant his people of Muzaynah. So Allāh made us victorious at Makkah and Ḥunayn.

Ma'n Ibn 'Īsā, Shabābah Ibn Sawwār and Mūsa Ibn Dāwūd informed us; they said: Mālik Ibn Anas informed us on the authority of Ibn Shihāb, he on the authority of Anas Ibn Malik; he said: The Apostle of Allāh, may Allāh bless him, entered Makkah in the year of the Victory and on his head there was a helmet. Then he removed it. Ma'n and Mūsa Ibn Dāwūd said in their version : A person came to him, and said: O Apostle of Allāh ! Ibn Khaṭal is holding fast the curtains of al-Ka'bah. Thereupon the Apostle of Allāh, may Allāh bless him, said: Kill him. Ma'n said in his version: Mālik said: The Apostle of Allāh, may Allāh bless him, was not putting on *iḥrām* that day.

Ismā'īl Ibn Abān al-Warrāq informed us; Abū Uways informed us: Al-Zuhrī related to me: That Anas Ibn Mālik related to him: Verily he saw the Apostle of Allāh, may Allāh bless him, in the year of the Victory with a helmet on his head. When he removed it from his head, a person came to him and said: O Apostle of Allāh ! Ibn Khaṭal is holding fast the curtains of al-Ka'bah. Thereupon the Apostle of Allāh, may Allāh bless him, said: Kill him wherever you find him.

Al-Faḍl Ibn Dukayn informed us: Sufyān i.e. al-Thawrī informed us on the authority of Ibn Jurayj, he on the authority of a man of the Ṭāwūs; he said : The Apostle of Allāh, may Allāh bless him, never entered Makkah without *iḥrām* except on the day of the Victory when he entered it without *iḥrām*.

Al-Faḍl Ibn Dukayn informed us: Sharīk informed us on the authority of 'Ammār al-Duhnī, he on the authority of al-Zubayr, he on the authority of Jābir; he said: Verily the Apostle of Allāh, may Allāh bless him, entered Makkah on the day of the Victory and he was wearing a black turban.

'Affān Ibn Muslim and Kathīr Ibn Hishām related to us, they said : Ḥammād Ibn Salamah informed us on the authority of Abu al-Zubayr he on the authority of Jābir: Verily the Apostle of Allāh, may Allāh bless him, entered Makkah on the day of the Victory and he was wearing a black turban.

'Abd Allāh Ibn al-Zubayr al-Ḥumaydī informed us: Sufyān Ibn 'Uyaynah informed us on the authority of Hishām, he on the suthority of 'Urwah, he on the authority of his father, he on the authority of 'Āyishah: Verily the Apostle of Allāh, may Allāh bless him, entered from the side of upper Makkah and went out from the side of lower Makkah.

Suwayd Ibn Sa'id informed us: Abū 'Umar Ḥafṣ al-Ṣan'ānī Ibn Maysarah informed us on the authority of Hishām, he on the authority of 'Urwah, he on the auteority of his father, he on the authorty of 'Āyishah: that the Apostle of Allāh, may Allāh bless him, entered Makkah in the year of the Victory through Kada, a narrow path in the mountain on the side of the upper Makkah.

Ismā'īl Ibn 'Abd Allāh Ibn Khālid al-Sukkari informed us: Yahya Ibn Sulaym al-Ṭāi'fi informed us on the authority of Ismā'īl Ibn Umayyah, he on the authority of Nāfi', he on the authority of Ibn 'Umar: Verily the Apostle of Allāh, may Allāh bless him entered Makkah from the upper side of the valley (ثنية) and went out through the lower side of the alley.

Abu al-Walīd Hishām al-Ṭayālisi, Shabābah Ibn Sawwār and Hāshim Ibn al-Qāsim or Abū Qaṭan 'Amr Ibn al-Haytham informed us on the authority of 'Amr Ibn Dīnār, he on the authority of 'Ubayd Ibn (**P. 102**) 'Umayr; he said: The Apostle of Allāh, may Allāh bless him said to his Companions on the day of the Victory of Makkah : Verily this is the day of fighting, so break the fast. Shabābah said : Shu'bah said : 'Amr Ibn Dīnār did not hear from 'Ubayd Ibn 'Umayr except three Traditions.

'Abd al-Wahhāb Ibn 'Aṭā al-'Ijlī informed ss: Muhammad Ibn 'Amr informed us on the authority of Abū Salamah and Yahyā Ibn 'Abd al-Rahmān Ibn Hāṭib; they said: on the day of the Victory of Makkah at the hands of the Apostle of Allāh, may Allāh bless him, 'Abd Allāh Ibn Umm Maktūm was before him, between al-Ṣafā and al-Marwah. He was reciting:

Bravo O valley of Makkah !

The land where there are may people and visitors of the sick.

The land where I walk without a guide.

The land where may pegs are thrust.

'Affān Ibn Muslim informed us: Hammād Ibn Salamah informed us on the authority of 'Alī Ibn zayd, he on the authority of Sa'īd Ibn al-Musayyib: Verily the Apostle of Allāh, may Allāh bless him, ordered (his followers) on the day of the Victory to kill Ibn Abī Sarh, Fartanā Ibn al-Ziba'rā and Ibn Khaṭal. Abū Barzah came and saw him (Ibn Khaṭal) holding fast the curtains of al-Ka'bah. He (Abū Barzah) ripped open his belly. A person of al-Anṣār had taken a vow to kill Ibn Abī Sarh if he saw him. 'Uthmān, whose foster-brother he (Ibn Abi Sarh) was, came and interceded for him with the Prophet, may Allāh bless him. The

Anṣāri was waiting for the signal of the Prophet to kill him 'Uthmān interceded and he let him go. Then the Apostle of Allāh, may Allāh bless him, said to the Anṣāri: Why did you not fulfil your vow? He said: O Apostle of Allāh! I had my hand on the hilt of the sword waiting for your signal to kill him. The Prophet, may Allāh bless him, said signalling would have been a breach of faith. It does not behave the Prophet to make signal.

Aḥmad Ibn al-Ḥajjāj al-Khurāsānī informed us: 'Abd Allāh Ibn al-Mubārak informed us: Ma'mar informed us on the authority of al-Zuhri, he on the authority of one of the members of the family of 'Umar Ibn al-Khaṭṭāb; he said: On the day of the Victory when the Apostle of Allāh, may Allāh bless him, was at Makkah, he sent for Ṣafwān Ibn Umayyah Ibn Khalaf, Abū Sufyān Ibn Ḥarb and al-Ḥārith Ibn Hishām. 'Umar said: Allāh has given you supremacy over them, it is time you let them know what they had done.[1] The Prophet, may Allāh bless him, said: For me and for you is what Joseph had said to his brothers: Have no fear this day! May Allāh forgive you, and He is the Most Merciful of those who show mercy."[2] 'Umar said: I was put to shame before the Apostle of Allāh, may Allāh bless him, because of the aversion that was expressed by me. The Apostle of Allāh, may Allāh bless him, said to them, what he said.

Ismā'īl Ibn 'Abd al-Karīm al-Ṣan'āni informed us: Ibrāhīm Ibn 'Aqīl Ibn Ma'qil related to me on the authority of his father, he on the authority of Wahb Ibn Jābir: At the time of the Victory, the Prophet, may Allāh bless him, ordered 'Umar Ibn al-Khaṭṭāb, who was in al-Baṭḥā, to come to al-Ka'bah to obliterate every picture (صورة) in it. The Prophet, may Allāh bless him, did not enter it till all the pictures were obliterated.

Mūsā Ibn (P. 103) Dāwūd informed us: Ḥammād Ibn Salamah infromed us on the authority of 'Amr Ibn Dinār, he on the authority of Ibn 'Abbās, he on the authority of al-Faḍl: Verily the Prophet, may Allāh bless him, entered the Sanctuary and he wes

1 *i. e.*, How they had persecuted the Muslims before *hijrah*.

2 *Al-Qur'ān*, *Sūrah* XII, verse 92. Tr.

saying: *Subḥān Allāh* (Glory be to Allāh), *Allāh Akbar* (Allāh is Great), and praying but not kneeling.

Khālid Ibn Makhlad al-Bajali informed us: Sulaymān Ibn Bilāl informed us: 'Abd al-Raḥmān Ibn al-Ḥārith Ibn 'Iyāsh informed us on the authority of 'Amr Ibn Shu'ayb, he on the authority of his father, he on the authority of his ('Amr's) grandfather; he said: The Prophet, may Allāh bless him, sat on the steps of al-Ka'bah in the year of the Victory. Then he praised Allāh and glorified Allāh, and in what he said was: There is no *hijrah* after the Victory.

Mūsā Ibn Dāwūd Ibn Lahī'ah informed us on the authority of al-A'raj, he on the authority of Abū Hurayrah; he said: On the day of the Victory, Makkah was engulfed in smoke and the words of Allāh, the Almighty and the Glorious are: "the day when the sky will produce visible smoke."[1]

Abu al-Walīd Hishām al-Ṭayālisī informed us: Shu'bah informed us on the authoaity of Abū Iyās; he said: I heard 'Abd Allāh Ibn al-Mughaffil; he said : I saw the Apostle of Allāh, may Allāh bless him, on the day of the Victory of Makkah, on a she-camel going and reciting the *sūrah al-fatḥ*[2] and repeating it and saying: Had the people not thronged around me I would have repeated it as it has been repeated.

Hāshim Ibn al-Qāsim informed us: Abū Ma'shar informed us on the authority of al-'Abbās Ibn 'Abd Allāh Ibn Ma'bad; he said: The Apostle of Allāh, may Allāh bless him, said on the following day of the Victory: Banish from your hearts vanity and the pride of your anceotors of the days of the *jahiliyyat* : All people are the childern of Adam and Adam was (created) out of dust.

Ismā'īl Ibn 'Abd al-Karīm al-Ṣan'ānī informed us: Ibrāhīm Ibn 'Aqīl Ibn Ma'qil informed us on the authority of his father, he on the authority of Wahb Ibn Munabbih; he said: I asked

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1 *Al-Qur'ān*, Sūrah XLIV, verse 10. Tr.

2 *Sūrah* No. 48.

Jābir Ibn 'Abd Allāh; Did you get spoils on the day of the Victory. He said: No.

Ismā'īl Ibn Ibrāhīm al-Asadi informed us on the authority of 'Ali Ibn Zayd Ibn Jud'ān, he on the authority of Abū Naḍrah, he on the authority of 'Imrān Ibn Ḥuṣayn; he said: I was with the Prophet, may Allāh bless him; in the year of the Victory. He halted there for eighteen nights and offered only two *rak'ahs i.e, Qaṣr*.

Al-Faḍl Ibn Dukayn informed us: Sufyān informed us on the authority of Yaḥyā Ibn Abī Isḥāq; he said: I heard Anas Ibn Mālik saying: We set out with the Apostle of Allāh, may Allāh bless him, who was offering diminished prayers (قصر) till he arrived at Makkah. There we stayed for ten days and he continued offering diminished prayers till we returned (to Madīnah).

Yazīd Ibn Hārūn informed us: Muḥammad Ibn Isḥāq informed us on the authority of al-Zuhrī, he on the authority of 'Ubayd Allah Ibn 'Abd Allāh Ibn 'Utbah; he said: The Apostle of Allāh, may Allāh bless him, stayed at Makkah for fifteen days and he offered diminished prayers till he travelled to Ḥunayn.

Al-Faḍl Ibn Dukyn informed us: Al-Mas'ūdī informed us on the authority of al-Ḥakam: Verily the Apostle of Allāh, may Allāh bless him, started the journey in Ramaḍān from al-Madīnah, when six days had passed. He travelled for seven days till he arrived at Makkah. On the way he offered two *rak'ahs*. He stayed there for half the month, diminshing the prayers. Then he set out for Ḥunayn when two days in the month of Ramaḍān had remained.

Al-Faḍl Ibn Dukayn informed us : Sharīk informed us on the authority of 'Abd al-Raḥmān Ibn al-Iṣbahānī (**P. 104**) he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: The Prophet, may Allāh bless him, stayed at Makkah, after the Victory for seventeen days, offering two *rak'ahs*, in prayers.

Muḥammad Ibn Ḥarb al-Makkī informed us: Bakr Ibn Muḍar informed us on the authority of Ja'far Ibn Rabī'ah he on authority of 'Irāk Ibn Mālik: Verily the Prophet, may Allāh

bless him, offered two *rak'ahs* in prayers for fifteen days at Makkah in the year of the Victory,

Sulaymān Ibn Ḥarb informed us: Ḥammād Ibn Salamah informed us on the authority of 'Alī Ibn Zayd, he on the authority of Abū Naḍrah, he on the authority of 'Imrān Ibn Ḥuṣayn; he said: The Apostle of Allāh, may Allāh bless him, stayed at Mkkah for eighteen nights during the Victory of Makkah and offered two *rak'ahs* instead of four in prayers.

'Affān Ibn Muslim informed us: Wuhayb informed us: 'Umārah Ibn Ghaziyyah informed us: Al-Rabī' Ibn Sabrah al-Juhanī informed us on the authority of his father; he said: We set out with the Apostle of Allāh, may Allāh bless him, in the year of the Victory; and he stayed (in Makkah) for fifteen days and nights.

Kathīr Ibn Hishām informed us: Al-Furāt Ibn Sulaymān informed us on the authority of 'Abd al-Karīm Ibn Mālik al-Jazarī he on the authority of Mujāhid, he on the authority of manumitted slave-girl (a *mawlāt*) of Umm Hānī: Verily when the Apostle of Allāh, may Allāh bless him, conquered Makkah, he asked for a vessel, took a bath and then offered four *rak'ahs*.

Yaḥyā Ibn 'Abbād informed us: Fulayḥ Ibn Sulaymān informed us, Abū Murrah informed us: I heard Sa'īd Ibn Abī Sa'īd al-Maqburī saying: Abu Murrah (the Mawlā) maunmitted slave of Umm Hānī informed me, that Umm Hānī informed him: Verily she entered the halting place of the Apostle of Allāh, may Allāh bless him, on the day of the Victory, to speak to him about a man for whom she wanted amnesty. She said: The Apostle of Allāh, may Allāh bless him, reached there and dust had set on his head and beard. It was covered by a cloth. Then he took a bath and changed the sides of the cloth and offered eight *rak'ahs* of *al-Ḍuḥā* (noon).

Hāshim Ibn al-Qāsim informed us: Layth Ibn Sa'īd informed us: Yazīd Ibn Abī Ḥabīb related to me on the authority of Sa'īd Ibn Abī Hind, that Abū Murrah the manumitted slave (*Mawlā*) of 'Aqīl Ibn Abī Ṭālib informed him: That Umm Hānī

Bint Abū Ṭālib related to him: The Apostle of Allāh, may Allāh bless him,[1] .... in the year of the Victory, two persons of Banu Makhzūm came running to her. She took them under her protection. Then 'Alī came there and said: I shall kill both of them. When I heard him saying this, I went to the Apostle of Allāh, may Allāh bless him, who was at upper Makkah. When the Apostle of Allāh, may Allāh bless him, saw me, he welcomed me and said: Umm Hānī! What brought you here? I said: O Prophet of Allāh! I have given protection to two men from among my husband's brothers. 'Alī wants to kill them. Thereupon the Apostle of Allāh, may Allāh bless him, said: We grant amnesty to him whom you have given protection. Then the Apostle of Allāh, may Allāh bless him, stood up for bath and Fāṭimah screened him with a cloth. Then he took his cloth and wrapped it. Then he offered eight *rak'ahs* of *al-ḍuḥā* (supererogatory noon prayers).

Abū Bakr Ibn Muḥammad Ibn Abī Murrat al-Makkī informed us: Sa'īd Ibn Sālim al-Makki informed us on the authority of a man whom he named; he said: When the Apostle of Allāh, may Allāh bless him conquered Makkah, he appointed Sa'īd Ibn Sa'īd Ibn al-'Āṣ Ibn Umayyah administrator (عامل) of the market of Makkah. When [P. 105] the Prophet, may Allāh bless him, wanted to go to al-Ṭā'if. Sa'īd Ibn Sa'īd accompanied him and died a martyr's death at al-Ṭā'if.

Abū Bakr Ibn Muḥammad Ibn Abī Murrah informed us: Muslim Ibn Khālid al-Zanjī related to me on the authority of Ibn Jurayj; he said: When the Prophet, may Allāh bless him, set out for al-Ṭā'if in the year of the Victory, he left Hubayrah Ibn Shibl Ibn al-'Ajlān al-Thaqafī to be in charge of Makkah. And when he wanted to return to al-Madīnah, he left 'Attāb Ibn Asīd to be in charge of Makkah and pilgrimage of the eighth year.

Muḥammad Ibn 'Ubayd informed us: Zakariyya Ibn Abi Zā'idah related to me on the authority of 'Āmir, he said:

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1 Lacuna in both the editions.

Al-Ḥāriṯh Ibn Mālik Ibn Bara said: I heard the Prophet, may Allah bless him, saying on the day of the Victory: There will be no fighting for it after this day to the day of resurrection.

THE *SARIYYAH* OF KHĀLID IBN AL-WALĪD AGAINST AL-'UZZA.

Then (occurred) the *sariyyah* of Khālid Ibn al-Walīd against al-'Uzzā on twenty fifth of the month of Ramaḍān of the eighth year from the *hijrah* of tha Apostle of Allāh, may Allāh bless him.

They (narrators) said: When the Apostle of Allāh, may Allāh bless him, had conquered Makkah, he sent Khālid Ibn al-Walīd towards al-'Uzzā to demolish it. He set out with thirty horsemen of the Companions. They reached there and demolished it. Then he returned to the Apostle of Allāh, may Allāh bless him, and informed him (about it). He asked him: Did you notice any thing? He answered: No. He said: Verily you have not demolished it, so go back to it and demolish it. Then Khālid went back full of fury. He unsheathed his sword. There came out a woman who was naked of black complexion and with the (hair of) her head scattered. The attendent began to cry out. Khālid struck her and cut into two parts. He, then, returned to the Apostle of Allāh, may Allāh bless him, and apprised him of it. Thereupon he said: Yes, that was al-'Uzzā. She was disappointed for ever to be adored in your country. She was at Nakhlah and was (the deity of) the Quraysh and all Banū Kinānah. It was the biggest of their idols. Its keepers were Banu Shaybān, a branch of Banū Sulaym.

THE *SARIYYAH* OF 'AMR IBN AL-'ĀṢ AGAINST SUWĀ'

Then (occurred) the *sariyyah* of 'Amr Ibn al-'Āṣ against Suwā' in the month of Ramaḍān of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: When he had conquered Makkah. The Prophet, may Allāh bless him, sent 'Amr Ibn al-'Āṣ towards Suwā' the idol of Hudhayl, to demolish it. 'Amr Said: I reached there, and there was an attendant of it. He asked: What do you want? I replied: The Apostle of Allāh, may Allāh bless him, has ordered me to demolish it. He said: You cannot do it. I asked: Why? He said: You will be resisted. I said: Till now you are adhering to falsehood, woe! to you. Does it hear or see? Then he ('Amr) said: I approached it, broke it and ordered my companions, who demolished its treasure house. [P. 106] They did not find there any thing. Then I asked the attendant. What did you see? He said: I surrender to Allāh.

THE *SARIYYAH* OF SA'D IBN ZAYD AL-ASHHALĪ AGAINST MANĀT.

Then (occurred) the *sariyyah* of Sa'd Ibn Zayd al-Ashhalī against Manāt, in the month of Ramaḍān of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: When the Apostle of Allāh, may Allāh bless him, had conquered Makkah, he sent Sa'd Ibn Zayd al-Ashhali towards Manāt (the deity of) of al-Aws, al-Khazraj and Ghassān, at al-Mushallal. On the day of the Victory, the Apostle of Allāh, may Allāh bless him, sent Sa'd Ibn Zayd al-Ashhali to demolish it. He set out with twenty horsemen, and reached there. There was an attendant who asked him: What do you want? He said: (I want) to demolish Manāt. He rejoined: You and this. Then Sa'd walked to it. There came out a naked woman of dark complexion with the (hair of) her head scattered. She was cursing and beating her chest. The attendant said: O Manāt! display your wrath. Sa'd Ibn Zayd al-Ashhali struck and killed her. He, then, turned to the idol with his companions

who demolished it. They did not find any thing in her treasure. He returned to the Apostle of Allāh. may Allāh bless him, on 24th Ramaḍān.

SARIYYAH OF KHĀLID IBN AL-WALĪD AGAINST BANU JADHĪMAH, A BRANCH OF BANU KINĀNAH, RESIDING IN LOWER MAKKAH.

Then (occurred) the *sariyyah* of Khālid Ibn al-Walīd against Banū Jadhīmah, a branch of Banū Kinānah, residing in Lower Makkah, at the distance of a day's (journey) towards Yalamlam, in Shawwāl of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. It was the day of Procyon.

They (narrators) said; When Khālid Ibn al-Walīd came back after the domolition of al-'Uzzā and the Apostle of Allāh, may Allāh bless him, was still staying at Makkah, he sent him to Banū Jadhīmah to invite them to embrace Islām; he had not sent him to fight. He set out with three hundred and fifty persons of the Muhājirs, al-Anṣār and Banū Sulaym. Khālid reached there and asked them: What are you? They said: (We are) Muslims. We offer prayers and bear witness to the truth of Muḥammad's prophethood. We have erected mosques in our open places and recite *adhān* there. He asked: What about these arms? They said: Hostility subsists between us and an Arab tribe. We apprehended that you were those people, so we equipped ourselves for armed resistence. He said: Put down the arms. They put down the arms and he ordered them to be made captives. The people captured them and some of them were chained behind their shoulders. He distributed them among his companions. When it was morning, Khālid cried: He who has a captive, should strike him with the sword. As for as Banū Sulaym were concerned, they slew their captives, and as far as the Muhājirs and al-Anṣār were concerned, they set their captives

free. When it (report) reached the Prophet, may Allāh bless him, what [P. 107] Khālid had done, he said: O Allāh! I absolve myself from the guilt of what Khālid has done. He sent 'Alī Ibn Abī Ṭālib, who paid blood money of those who had been slain, and compensated their losses. Then he returned to the Apostle of Allāh, may Allāh bless him, and apprised him of it.

Al-'Abbās Ibn al-Faḍl al-Azraq al-Baṣrī informed us: Khālid Ibn Yazīd al-Jawnī informed us: Muḥammad Ibn Isḥāq informed us on the authority of Ibn Abī Ḥadrad, he on the authority of his father; he said: I was with the horsemen who attacked Banū Jadhīmah under the command of Khālid Ibn al-Walīd on the day of Procyon. We encountered one of their men with whom there were women. He began to fight us for them and said: Verse.

Leave the skirts of the waist wrapper and wait for

The scrawling of small snakes which are not frightened.

If three men resist the enemy, you will be defended.

He (narrator) said; He fought against three men and succeeded in climbing over the mountain.

He (narrator) said: When we confronted another man with whom there were women, he said: He fought on their behalf and was reciting verse.

She of white complexion and red hips knows,

He (the owner) of the flock of sheep and camels will defend her.

I shall satisfy (her in this matter) to the extent a man satisfies.

He fought on their behalf till he made them climb up the mountain.

He (narrator) said: When we came across another man with whom there were women. He began to fight on their behalf reciting (verses).

She of white complexion, that makes one forget the bride, knows,

A leaf will not fatten her leanness,

I shall travel very fast today

Like those who drive camels of protuberant chest and hollow backs.

He fought on their behalf till he made them climb up the mountain.

Thereupon Khālid said : Do not pursue them.

Al-'Abbās Ibn al-Faḍl informed us, Sufyān Ibn 'Uyaynah informed us : 'Abd al-Malik Ibn Nawfal Ibn Musāḥiq al-Qurashi related to me on the authority of his father; he said : The Apostle of Allāh, may Allāh bless him, sent us on the day of Nakhlah (when al-'Uzza was demolished), and said : Slay the people as long as you do not hear a *mu'adhdhin* or see a mosque. We happened to meet a man whom we asked : (Are you) an unbeliever or a Muslim ? He replied : If I am unbeliever, give me a respite. We said : If you are an unbeliever we will slay you. He said : Let me satisfy the requirments of the women. When he went near one of these women, she said : O Ḥubaysh ! embrace Islām now that you have exhausted the enjoyment of life.

Did you see ! when I searched you I found you.

At Ḥalyah or overtook you at al-Khawāniq.

Was not a lover worthy of (kindness) being bestowed upon,

Because he had undertaken travelling during nights and scorching heat.

There is no sin on me, as I had told thee when we were neighbours,

Reward my love before misfortune comes.

Reward my love before a calamity befalls,

And my *amir* removes us (at a distance).

Thereupon she said ; Yes, may you live for ten and seven years in succession or eight years consecutively. He (narrator)

said: Then we went close to him and struck his head. [P. 108] He (narrator) said: Then she came and began to suck him till she expired. Sufyān said: The woman had much compact flesh. The word النحض used in the narration means اللحم (flesh).

THE *GHAZWAH* OF THE APOSTLE OF ALLĀH AGINST ḤUNAYN, AND THE SAME WAS THE GHAZWAH OF HAWĀZIN.

Then (occurred) the *ghazwah* of the Apossle of Allāh against Ḥunayn, and it is also known as the *ghazwah* of Hawāzin, in Shawwal of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him. Ḥunayn is a valley, (The distance) between it and Makkah is equal to three nights' (journey).

They (narrators) said: When the Apostle of Allāh, may Allāh bless him, conquered Makkah, the notables of the Hawāzin and the Thaqif moved from one side to the other. They assembled and rose in rebellion. Mālik Ibn 'Awf al-Naṣrī had brought them together and he was then thirty years old. He ordered them and they brought with them their wealth, their women folk and their children. They mobilized at Awṭās, and the supporters were coming to them. They agreed on marching against the Apostle of Allāh, may Allāh bless him. So the Apostle of Allāh, may Allāh bless him, set out from Makkah on Saturday 6th Shawwāl, at the head of twelve thousand Muslims—ten thousand of the men of al-Madīnah and two thousand of Makkah. Abū Bakr said: Today we will not be overpowered because of our small number. There set out with the Apostle of Allāh, may Allāh bless him, a number of polytheists among whom was Ṣafwān Ibn Umayyah. The Apostle of Allāh, may Allāh bless him, had borrowed from him one hundred coats of mail with accessories. He arrived at Ḥunayn on Tuesday 10th Shawwāl. Mālik Ibn 'Awf sent three persons to collect information about the Companions of the Apostle of Allāh,

may Allāh bless him. They returned to him but owing to fear, joints of their bodies had become loose. The Apostle of Allāh, may Allāh bless him, sent 'Abd Allāh Ibn Abī Ḥadrad al-Aslamī, who entered their camp, went round it and brought information about them. When it was night, Mālik Ibn 'Awf turned to his companions and made them take position in the valley of Ḥunayn to attack Muḥammad and his Companions all at once. The Apostle of Allāh, may Allāh bless him, arrayed his Companions in the morning, and set them in ranks. He prepared flags and banners to hand them over to the persons. From among the Muhājirs, 'Alī Ibn Abī Ṭālib was holding a flag, Sa'd Ibn Abī Waqqāṣ was holding a banner, and 'Umar Ibn al-Khāṭṭāb was holding a banner. The flag of al-Khazaraj was being held by Hubāb Ibn al-Mundhir. It is said, another flag was being carried by Sa'd Ibn 'Ubādah. Usayd Ibn Ḥuḍayr was bearing the flag of al-Aws. Every branch of al-Aws and al-Khazraj had a flag or a banner borne by one of their notables. The Arab tribes had their flags and banners borne by the persons noted among them. On the day he had set out from Makkah, the Apostle of Allāh, may Allāh bless him, sent the Sulaym as vanguard under the commond of Khālid Ibn al-Walīd. He continued to command the vanguard till he halted at al-Ji'rānah. The Apostle of Allāh, may Allāh bless him, reached the valley [p. 109] of Ḥunayn well prepared. He rode his white mule, Duldul, and had put on two coats of mail, head cover and iron helmet. The Hawāzin appeared before them as some thing black in the darkness of the dawn, the like of which they had never seen. The forces emerged from the narrow passes of the valley and its branches and attacked them suddenly. The horsemen i.e the horsemen of Banu Sulaym were repulsed and turned their back. The men from Makkah followed them. The Apostle of Allāh, may Allāh bless him, began to say: O supporters of Allāh ! O supporters of His Apostle ! I am the servant of Allāh and His Apostle. The Apostle of Allāh, may Allāh bless him, then returned to the camp and those, who had been repulsed, thronged there. On that day those who remained firm were al-'Abbās Ibn 'Abd al-Muṭṭalib, 'Alī Ibn Abī Ṭālib, al-Faḍl Ibn 'Abbās, Abū

Sufyān Ibn al-Ḥārith Ibn 'Abd al-Muttalib, Rabī'ah Ibn al-Ḥārith Ibn 'Abd al-Mattalib, Abū Bakr, 'Umar and Usāmah Ibn Zayd, and the members of his family and his Companions. He began to say to al-'Abbās : Cry: O the body of al-Anṣār ! O people of *al-samurah* (acacia tree)[1] ! O people of the *sūrah al-Baqarah* (chapter of Heifer) ! Accondingly he cried and his voice was very loud. They turned to him as if he was a she-camel showing affection to her young ones. They responded: We are here, we are here. Then they attacked the polytheists. The Apostle of Allāh, may Allāh bless him, raised his eyes and saw their fighting, then he remarked: Now the battle has started.

I am the Prophet, there is nothing false in it.
I am the son of 'Abd al-Mṭtalib.

Then he (Prophet) said to al-'Abbās Ibn 'Abd al-Muṭṭalib: Give me a few pebbles. He (al-'Abbās) gave him a few pebbles picking from the earth. He (Prophet) then said: May the faces be deformed. He threw them on the faces of the polytheists, and said : Flee away, for the sake of al-Ka'bah. Allāh cast fear in their hearts. They fled away in a way that none looked at the other. Then the Apostle of Allāh, may Allāh bless him, ordered them to kill whom they could. Thereupon the Muslims grew furious and killed them and also began to kill their children (الذرية) It (report) reached the Apostle of Allāh, may Allāh bless him, and he stopped them from killing the children. The symbol of the angels on the day of Ḥunayn was red turban. one side of which they had hung between their shoulders. The Apostle of Allāh, may Allāh bless him, said: He who kills a man and has a witness, will receive his belongings (سلب). The Apostle of Allāh, may Allāh bless him, ordered them to pursue the enemy. (In their pursuit) some of them reached al-Ṭā'if, some of them Nakhlah, and a party turned to Awṭās. The Apostle of Allāh may Allāh bless him, prepared a flag for Abū 'Āmir al-Ash'ari, and sent him to search them. Salamah Ibn al-Akwa' was with them. He reached their

1 Those who had offered *bay'ah* under the tree on the occasion of al-Ḥudaybiyah.

camp, and they resisted. Abu 'Āmir killed nine combatants. Then, the tenth one wearing a yellow turban came out. He struck Abū 'Āmir and killed him. Abū 'Āmir had nominated Abū Mūsā al-Ash'arī as his successor. He fought them till Allāh granted him victory. He killed the slayer of Abū 'Āmir. The Apostle of Allāh, may Allāh bless him, said: O Allāh ! pardon Abū 'Āmir and place him among the highest of my *ummah* in the paradise. He also prayed for Abū Mūsā.

Among the Muslims slain were Ayman Ibn 'Ubayd Ibn Zayd al-Khazrajī who was the son of Umm Ayman, uterine brother of Usāmah Ibn Zayd, Surāqah Ibn al-Ḥārith [P. 110] and Ruqaym Ibn Tha'labah Ibn Zayd Ibn Lawdhān. Fighting with Banu Naṣr Ibn Mu'āwiyah was fierce and it was followed by a fight with Banu Ribāb. 'Abd Allāh Ibn Qays, who was Muslim, said: Banu Ribāb have now perished. The Apostle of Allāh, may Allah bless him, said: O Allāh ! recompense their misfortune. Mālik Ibn 'Awf stood at one of narrow passes (ثنية) of the mountain till the weak ones among his companions passed and the last person of them came. Then he fled and enterenched himself in the abode of (قصر) Biliyyah. It has also been said : He entered the fort of Banū Thaqīf. The Apostle of Allāh, may Allāh bless him, ordered the slaves and the spoils to be collected. When these were collected, he sent them to al-Ji'rānah. They waited there till the Apostle of Allāh, may Allāh bless him, returned from al-Ṭā'if. They (Muslims) were in their enclosures to ward off the sun. There were six thousand slaves, twenty-four thousand camels, more than forty thousand goats, and four thousand *ūqiyahs* of silver. The Apostle of Allāh, may Allāh bless him, delayed (the distribution) of the slaves lest a deputation might wait upon him (to obtain their freedom). He started distributing the money, and gave first the shares of those whose hearts were to be reconciled (مولفة القلوب).[1] Consequently Abū Sufyān Ibn Ḥarb was paid forty *ūqiyahs* of silver and one hundred camels. He (Abū Sufyān) said : And for my son Mu'āwiyah ?

1 This refers to the leading Makkans who had recently joind the fold of Islam.

He (the Prophet) said: Give him forty *ūqiyahs* of silver and one hundred camels. He gave one hundred camels to Ḥakīm Ibn Ḥizām. He (Ḥakīm) asked for one hundred more. He (Prophet) gave the same to him. He (Prophet) gave al-Naṣr Ibn al-Ḥārith Ibn Kaladah one hundred camels; he gave Asīd Ibn Jāriyah al-Thaqafī one hundred camels; he gave al-'Alā Ibn Ḥārithah al-Thaqafī fifty camels; he gave Makhramah Ibn Nawfal fifty camels; he gave al-Ḥārith Ibn Hishām one hundred camels; he gave Sa'īd Ibn Yarbū' fifty camels; he gave Ṣafwān Ibn Umayyah one hundred camels; he gave Qays Ibn 'Adī one hundred camels; he gave 'Uthmān Ibn Wahb fifty camels; he gave Suhayl Ibn 'Amr one hundred camels; he gave Ḥuwayṭib Ibn 'Abd al-'Uzzā one hundred camels; he gave Hishām Ibn 'Amr al-'Āmirī fifty camels; he gave al-Aqra' Ibn Ḥābis al-Tamīmī one hundred camels; he gave 'Uyaynah Ibn Ḥiṣn one hundred camels; and he gave Mālik Ibn 'Awf one hundred camels. He gave al-'Abbās Ibn Mirdās forty camels; but he recited a verse respecting it, and so he gave him one hundred camels. It has also been said: (He gave him) fifty. He gave all these from *al-Khums* (one fifth of the booty set apart in the name of Allāh) With us this is the most approved version. Then he ordered Zayd Ibn Thābit to count the people and the spoils, and distributed them among the people. The share of every one of them was four camels and forty goats. If one happened to be a horseman, he got twelve camels and one hundred and twenty goats. If there were more than one horse (with one man) no share was allotted for the other (horse or horses).

A deputation of the Hawāzin waited on [P. 111] the Prophet, may Allāh bless him. They were fourteen persons and their head was Zuhayr Ibn Ṣurad. Among them was Abū Burqān, the foster uncle of the Apostle of Allāh, may Allāh bless him. They begged him to be generous with them regarding the captives. He (Prophet) asked them: Whether your children and women are dear to you or your wealth? They said: We do not consider any thing equal to our women and children (احساب). Thereupon he (Prophet) said: Whatever belongs to me and to the family of

'Abd al-Muttalib is yours, and I shall ask the people (about their shares). The Muhājirs and al-Anṣār said: What is ours, is at the disposal of the Apostle of Allāh, may Allāh bless him. Al-Aqra' Ibn Ḥābis said: Not, what is mine and of Banū Tamīm. 'Uyaynah Ibn Ḥiṣn said: Not, what is mine and of Banū Fazārah. Al-'Abbās Ibn Mirdās said: Not, what is mine and of Banū Sulaym. Banū Sulaym said: What is ours, is at the disposal of the Apostle of Allāh, may Allāh bless him. Thereupon al-'Abbās Ibn Mirdās said: You have insulted me. The Apostle of Allāh, may Allāh bless him, said: These people have come as Muslims, and this was why I delayed the distribution of the captives. I offered them a choice, and they did not consider any thing equal to their women and children So he who possesses any slave should return him cheerfully. And he who is not willing (to return), should also return and it will be a debt on us to be repaid from those six shares of spoils which Allāh will graciously bestow on us. They (Muslims) said: We agree to it and surrender. Then they returned captured (women) and children, none backing out except 'Uyaynah Ibn Ḥiṣn who denied to return the old woman who had fallen to his share. Subsequently he also returned her.

THE APOSTLE OF ALLĀH HAD CLOTHED THE CAPTIVES IN FINE EGYPTIAN LINEN.

They (narrators) said: When al-Anṣār saw what the Apostle of Allāh, may Allāh bless him, had given to the Quraysh and the Arabs, thay talked about it (among themselves). Thereupon the Apostle of Allāh, may Allāh bless him, said: O people of al-Anṣār! Will you not like that the people go back with goats and camels and you go back with the Apostle of Allāh to your dwellings? They said: We will be pleased with our share and lot, O Apostle of Allāh. Thereupon the Apostle of Allāh, may Allāh bless him, said: O Allāh! be merciful to al-Anṣār, to the

sons of al-Anṣār, and to the grandsons of al-Anṣār. The Apostle of Allāh, may Allāh bless him returned, and they (people) dispersed. The Apostle of Allāh, may Allāh bless him, reached al-Ji'rānah on Thursday 5 Dhu al-Qa'dah. There he stayed for thirteen nights. When he wanted to return to al-Madīnah, he set out on Wednesday 18 Dhu al-Qa'dah in the night. He put on *iḥrām*, for 'Umrah and entered Makkah, where he circumambulated (al-Ka'bah), walked (between al-Ṣafā and al-Marwah), and had his head shaved. At night he returned to al-Ji'rānah to pass the night there. Next day *i.e.*, Thursday, he returned to al-Madinah He crossed the valley of al-Ji'rānah till he emerged in Sarif Then he took the way to Marr al-Ẓahrān, then to al-Madinah, may Allāh bless him.

Abū 'Āṣim al-Ḍaḥḥāk al-Nabīl Makhlad al-Shaybānī informed us: 'Abd Allāh Ibn 'Abd al-Raḥmān Ibn Ya'lā Ibn Ka'b al-Thaqafī informed us; (second chain) and 'Abd Allāh Ibn 'Abbās informed me on the authority of his father: Verily the Apostle of Allāh, may Allāh bless him, went to Hawāzin at the head of twelve thousand men and killed as many of them (Hawāzin) as he had killed [P. 112] of the men of the Quraysh on the day of Badr The Apostle of Allāh, may Allāh bless him, took the dust of al-Baṭḥā and threw it on our faces, so we fled.

Muḥammad Ibn Ḥumayd al-'Abdī informed us on the authority of Ma'mar, he on the authority of al-Zuhrī he on the authority of Kathīr Ibn 'Abbās Ibn 'Abd al-Muṭṭālib, he on the authority of his father; he said: On the day of Ḥunayn, the Muslims and the polytheists encountered, and Muslims turned their backs that day. I saw the Apostle of Allāh, that there was none with him except Abū Sufyān Ibn al-Ḥārith Ibn 'Abd al-Muṭṭalib, who held the stirrup of the Prophet, may Allāh bless him, and the Prophet was not slow in his effort to reach the polytheists. He ('Abbās) said: Then I came to him and held his reins and he was riding his white mule. Then he said: O 'Abbās! say loudly: O people of al-*samurah* (the tree under which they had taken oath of allegiance). He said: I was of loud voice,

so I cried in a loud voice : Where are the people of al-*samurah* ? Thereupon they turned towards him like the youngs responding to the beckoning of a she-camel, (saying) : We are here, we are here, we are here. The polytheists confronted and encountered them. Al-Anṣār cried twice: O people of al-Anṣār. Then the call was restricted to Banū al-Ḥārith Ibn al-Khazraj and they cried: O Banū al-Ḥārith Ibn al-Khazraj! The Prophet saw them fighting, raising his head and he was riding his mule. Then he said: Fighting has now reached its climax. Then he took pebbles in his hand and threw them on the enemy, and said : For the sake of Ka'bah flee away. He ('Abbās) said: By Allāh! their affair changed; edges (of their swords) became blunt, and Allāh made them flee. I visualise the Prophet, may Allāh bless him, riding (in pursuit) behind them.

Al-Zuhrī said: Ibn al-Musayyib informed me: That day they (Hawāzin) suffered a loss of six thousand men taken as captives (by Muslims).[1] Then they came as Muslims and said: O Prophet of Allāh! you are the best of human beings, and you have captured our children, women and property. He said : With me are only as many as you see. The best words are those which are the truest. So choose between your children and women, and your property. They said : We do not consider any thing equal to our children and women. Then the Prophet, may Allāh bless him, stood up to deliver a sermon and said : They have come as Muslims, and we have given them a choice between their children and women, and their property. They do not consider any thing equal to their children and women. So he, who has any one of them with him, should return the same willingly and that will be commendable; and he, who does not like, should also return and this will be a debt, which we will repay when we get something. They said : O Prophet of Allāh ! we agree to surrender. He then said to them : I do not know, there may be some persons unwilling (to surrender), so send your representatives. The representatives came to him and said : They have agreed to surrender.

1 *i.e.*, those of the Hawāzin, who had escaped capture, returned to the Prophet after accepting Islām.

'Affān Ibn Muslim informed us: Ḥammād Ibn Salamah informed us: Ya'lā Ibn 'Aṭā informed us on the authority of Abū Hammām, he on the authority of Abu 'Abd al-Raḥmān al-Fihri; he said: We were with the Apostle of Allāh, may Allāh bless him, on the occasion of the *ghazwah* of Ḥunayn. We marched there on a day intensely hot. We halted under the shade of the trees. When the sun declined, I put on my armour and mounted my horse, then I went to the Apostle of Allāh, may Allāh bless him, who was in his tent; [P. 113] I said: May peace be on you and mercy of Allāh on you, O Apostle of Allāh! (السلام عليك يا رسول الله و رحمته) the moment of departure has come. He said: Yes. Then he called out: O Bilāl! From beneath an acacia tree he rose casting his shadow like that of a bird, and saying: Here I am! may you be happy, and may I be sacrificed for you. He (Prophet) said: Put the saddle on my horse for me. Accordingly he took out a saddle both the flanks of which were of the fibres of the palm tree, but there was no sign of decay or defect in them. He (al-Fihri) said: He saddled (the horse) and then arrayed our ranks and files throughout the evening and the night. The horsemen on each side smelt those of the other. Then the Muslims turned their backs as Allāh has said. Thereupon the Apostle of Allāh, may Allāh bless him, said: O servants of Allāh! I am the servant of Allāh and His Apostle. Then he said: O groups of Muhājirs! I am the servant of Allāh and His Apostle. He (al-Fihri) said: Then the Apostle of Allāh, may Allāh bless him, jumped down from his horse, took a handful of dust. He who was closer to him than me, informed me, that he cast it on their faces and said: May their faces be deformed. Subsequently Allāh made them flee.

Ya'lā Ibn 'Aṭā said: Their sons related to me on the authority of their fathers that they said: None of us remained without dust in our eyes and mouths. We heard a rumbling between heaven and earth like that whieh is created when a new tray is rubbed by iron.

'Affān Ibn Muslim and 'Amr Ibn 'Āṣim al-Kilābi informed us; they said: Hammām informed us: Qatādah informed us on the

authority of al-Ḥasan, he on the authority of Samurah : Verily the day of Ḥunayn was a rainy day. He (Samurah) said : So the Apostle of Allāh, may Allāh bless him, ordered a crier who cried : Verily prayers (are to be offered) in camel-litters.

'Amr Ibn 'Āṣim informed us : Hammām informed us : Qatādah informed us ; (second chain) Hāshim Ibn al-Qāsim informed us : Shu'bah informed us ; he said : Qatādah informed me on the authority of Abu al-Mulayḥ, he on the authority of his father ; he said : We had rain at Ḥunayn, so the Apostle of Allāh, may Allāh bless him, ordered his crier who cried prayers (to be offered) in camel-litters.

'Attāb Ibn Ziyād informed us : 'Abd Allāh Ibn al-Mubārak informed us : 'Abd al-Raḥmān al-Mas'ūdi informed me on the authority of al-Qāsim, he on the authority of 'Abd Allāh Ibn Mas'ūd ; he said : The people of *Sūrah al-Baqarah i e.,* the Muslims were called and they came out with their swords which were like meteors. Consequently Allāh made the polytheists flee..

THE *SARIYYAH* OF AL-ṬUFAYL IBN 'AMR AL-DAWSĪ AGAINST DHU AL-KAFFAYN.

Then (*occurred*) the *sariyyah* of al-Ṭufayl Ibn 'Amr al-Dawsī against Dhu al-Kaffayn, the idol of 'Amr Ibn Ḥumāmah al-Dawsī in Shawwal of the eighth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said : When the Apostle of Allāh, may Allāh bless him, wanted to march on al-Ṭā'if, he sent al-Ṭufayl Ibn 'Amr to demolish Dhu al-Kaffayn, the idol of 'Amr Ibn Ḥumāmah al-Dawsī. He ordered him to seek the help of his people and then to join him at al-Ṭā'if. He set out promptly to reach his people and demolished Dhu al-Kaffayn, he put its face to fire and burnt it, reciting :

(P. 114) O Dhu al-Kaffayn ! I am not among thy servants,

Our birth was prior to your birth,

I set thy heart to fire.

He (narrator) said: Four hundred persons of his kinsmen marched very swiftly and joined the Prophet, may Allāh bless him, at al-Ṭā'if, four days after his arrival. He brought a testudo and a catapult. He (Prophet) asked: O men of al-Azd! Who bears your banner? Al-Ṭufayl answered: In the days of the *Jāhiliyyah* al-Nu'mān Ibn Bāziyyah al-Lihbī, used to bear it. He (Prophet) said: You are right,

THE GHAZWAH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AGAINST AL-ṬĀ'IF.

Then (*occurred*) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against al-Ṭā'if, in Shawwāl of the eighth year from his *hijrah*.

They (narrators) said: The Apostle of Allāh, may Allāh bless him, set out from Ḥunayn, with the intention of going to al-Ṭā'if; he sent Khālid Ibn al-Walīd in advance with his vanguard. The Thaqīf had repaired their fort and stored provisions which could suffice them for a year. When they fled from Awṭās, they entered their fort, closed its doors and prepared for fighting. The Apostle of Allāh, may Allāh bless him, marched stopping close to the fort of al-Ṭā'if, where encamped. They (polytheists) showered arrows on the Muslims in such large numbers that they looked like the legs of locusts. The Muslims were wounded and twelve of them fell dead. Among (the dead) were 'Abd Allāh Ibn Abī Umayyah Ibn al-Mughīrah and Sa'īd Ibn al-'Āṣ. 'Abd Allah Ibn Abī Bakr al-Ṣiddīq was shot at that day. His wound was healed, but after some time it opened again and he died of it. The Apostle of Allāh, may Allāh bless him,

shifted to the place where the mosque of al-Ṭā'if stands today. His wives Umm Salamah and Zaynab were with him. He pitched two tents for them and used to offer prayers between the tents during the siege of al-Ṭā'if. He besieged them for eighteen days. He set a *manjanīq* (ballista) and threw a prickly hedge (حسك)[1] round the fort with sticks. The Thaqīf shot arrows and a man was killed. Thereupon the Apostle of Allāh, may Allāh bless him, ordered their vines, to be cut and put to fire. The Muslims devastated many vineyards. Then they asked him to leave them for the sake of Allāh and for the sake of mercy. Thereupon the Apostle of Allāh, may Allāh bless him, said: I abstain from it for the sake of Allāh and for the sake of mercy. A crier of the Apostle of Allāh, may Allāh bless him, cried: Whichever of the slaves comes out of the fort to us, will be set free. More than thirteen men came out, among whom was Abū Bakrah who came out with a party, so he was called Abū Bakrah (the father of the party). The Apostle of Allāh, may Allāh bless him, set them free. He entrusted, each of them to a person who bore his expenses. This the (flight of their slaves) was too much for the people of al-Ṭā'if to bear. The Apostle of Allāh, may Allāh bless him, was not permitted (by Allāh) to conquer al-Ṭā'if, so the Apostle of Allāh, may Allāh bless him, consulted Nawfal Ibn Mu'āwiyah al-Dīlī and asked him: What is your opinion? He replied: The fox is in his hole, (P. 115) if you stay, you will catch it and if you leave, it will not harm you. Consequently the Apostle of Allāh, may Allāh bless him, ordered 'Umar Ibn al-Khaṭṭāb, and he announced that the people could depart. They grumbled at this and said: Should we depart while al-Ṭā'if is not yet conquered? Thereupon the Apostle of Allāh, may Allāh bless him, said: Fight in the morning. When they attacked in the morning, many people were wounded. Thereupon the Apostle of Allāh, may Allāh bless him, said: We will return, if Allāh so will. They were pleased and then they began to depart. The Apostle of

1 حسك caltrop or an instrument armed with four spikes, so arranged that one always stands upright, used to obstruct an enemy.

Allāh, may Allāh bless him, was laughing. The Apostle of Allāh, may Allāh bless him, said: Say: There is no god but Allāh alone. He fulfilled His promise, helped His servant and defeated the armies all alone. When they departed and went away from the tents, he said: Say: We are returning, repenting, and worshipping our Lord, and praising (Him). It was said: to him; O Apostle of Allāh! Invoke Allāh! against the Thaqīf. Thereupon he said: O Allāh guide the Thaqīf and bring them (to the right path).

'Amr Ibn 'Āṣim al-Kilābi informed us: Abu al-Ashhab informed us: Al-Ḥasan informed us; he said: The Apostle of Allāh, may Allāh bless him, besieged the people of al-Ṭā'if. He (al-Ḥasan) said: A man was shot at from over the wall and was killed. So 'Umar came and said: O Prophet of Allāh! leave the Thaqīf to us. He (Prophet), said: Allāh has not permitted me about the Thaqīf. He ('Umar) said: Then how shall we fight the people against whom Allāh has not permitted (us to fight)? He (Prophet) said: Then depart from here. And they left.

Qabīṣah Ibn 'Uqbah informed us: Sufyān al-Thawrī informed us on the authority of Thawr Ibn Yazīd, he on the authority of Makḥūl: Verily, the Prophet, may Allāh bless him, kept the *manjaniq* fixed against the people of al-Ṭā'if for forty days.

Naṣr Ibn Bāb informed us on the authority of al-Ḥajjāj, he meant Ibn Arṭāh, he on the authority of al-Ḥakam, he on the authority of Miqsam, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, said on the day of al-Ṭā'if: Whichever of their slaves come out to us, will be set free. Thereupon some of their slaves came out, among whom was Abū Bakrah. The Apostle of Allāh, may Allāh bless him, set them free.

Then the Apostle of Allāh, may Allāh bless him, sent the tax-collectors.[1]

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1 المصدقين *i. e.*, the persons who collect *ṣadaqah or tax*.

They (*narrators*) said ; When the Apostle of Allāh, may Allāh bless him, saw the new moon of al-Muḥarram of the ninth year from his *hijrah*, he sent tax-collectors who were collecting taxes from the Arabs. He sent 'Uyaynah Ibn Ḥiṣn to Banū Tamīm to collect the tax from them, he sent Buraydah Ibn al-Ḥusayb to al-Aslam and Ghifār to collect the tax from them, it has also been said that it was Ka'b Ibn Mālik ; he sent 'Abbād Ibn Bishr al-Ashhalī to Sulaym and Muzaynah, he sent Rāfi' Ibn Makīth to Juhaynah ; he sent 'Amr Ibn al-'Āṣ to Banū Fazārah ; he sent al-Ḍaḥḥāk Ibn Sufyān al-Kilābi to Banū Kilāb ; He sent Ibn al-Lutbiyyah al-Azdī to Banū Dhubyān ; he sent a person of the Sa'd Hudhaym (to collect) taxes from them. The Apostle of Allāh, may Allāh bless him, ordered his tax collectors to realise only what was in excess with them and leave their costly belongings with them.

[P. 116] THE *SARIYYAH* OF 'UYAYNAH IBN ḤIṢN AL-FAZĀRI AGAINST BANŪ TAMĪM (WHO WERE IN AL-SUQYĀ).

Then (*occurred*) the *sariyyah* of 'Uyaynah Ibn Ḥiṣn al-Fazāri against Banū Tamim, who were (camping) between al-Suqyā and the land of Banū Tamim. It took place in al-Muḥarram of the ninth year from the *hijrah* of the Apostle of Allāh, may Allāh bless h m.

They (*narrators*) said : The Apostle of Allāh, may Allāh bless him sent 'Uyaynah Ibn Ḥiṣn al-Fazāri, against Banū Tamīm, at the head of fifty horsemen, among whom there were neither Muhājirs nor al-Anṣār. He marched in the night and remained concealed in the day, and attacked them in a desert, where they had come and were grazing their cattle. When they saw the party (of the Muslims) they turned their backs. He captured eleven of their men. They (Muslims) found eleven women and thirty

children in a quarter, and brought them to al-Madīnah. The Apostle of Allāh, may Allāh bless him, ordered, and they were imprisoned in the house of Ramlah Bint al-Ḥārith. Then several of their chiefs, among whom were 'Uṭārid Ibn Ḥājib, al-Zibriqān Ibn Badr, Qays Ibn 'Āṣim, al-Aqra' Ibn Ḥābis, Qays Ibn al-Ḥārith, Nu'aym Ibn Sa'd, 'Amr Ibn al-Ahtam and Ribāḥ Ibn al-Ḥārith Ibn Mujāshi', came there. When they (captives) saw them, the women and children began to weep so they hurried and came to the door of the Prophet, may Allāh bless him, and cried: O Muḥammad! come to us. Thereupon the Apostle of Allāh, may Allāh bless him, came out. Bilāl had recited *iqāmah*[1] for the prayers, but they clung to the Apostle of Allāh, may Allāh bless him, to talk to him. He stayed there with them. Then he went and offered *al-Ẓuhr* prayers. He sat in the court yard of the mosque, and they made 'Uṭārid Ibn Ḥājib move forward and he talked to and addressed (the Prophet). The Apostle of Allāh, may Allāh bless him, ordered Thābit Ibn Qays Ibn Shammās, who gave a reply to them. The following verse was revealed with a reference to them. "Lo! those who call thee from behind the private apartment, most of them have no sense."[2]

The Apostle of Allāh, may Allāh bless him, returned to them their prisoners and the captives.

Then the Apostle of Allāh, may Allāh bless him, sent al-Walīd Ibn 'Uqbah Ibn Abī Mu'ayṭ to Balmuṣṭaliq (Banu al-Muṣṭaliq), a branch of the Khuzā'ah to collect taxes from them. They had embraced Islām and built mosques. When they heard of the arrival of al-Walīd, twenty of their men came out cheerfully with camels and goats. When he saw them, he returned to al-Madīnah, and informed the Prophet, may Allah bless him, that they had encountered him with arms, and obstructed him from collecting taxes.[3] The Apostle of Allāh, may Allāh bless

1 The words of *adhān* recited immediately before the prayers.

2 *Al-Qur'ān*, Sūrah XLIX, Verse 4.

3 Obviously al-Walīd misunderstood the motive of their coming out.

him, decided to send persons against them, who could fight. This (report) reached the people. Consequently, a party of horsemen, who had confronted al-Walīd, came there and gave the Prophet, may Allāh bless him, the correct information. Thereupon this verse was revealed :

O ye who believe ! if an evil doer bring you tidings, verify it, lest ye smite some folk in ignorance and afterwards repent of what ye did."[1]

The Apostle of Allāh, may Allāh bless him, recited *al-Qur'ān* before them and sent 'Abbād Ibn Bishr to collect *ṣadaqāt* from their property, and to teach them the laws of Islām and the reading of *al-Qur'ān*. He did not exceed what the Apostle of Allāh, may Allāh bless him, had ordered him to do nor made any default in realising the dues, and stayed [P. 117] with them for ten days. Then he returned happily to the Apostle of Allāh, may Allāh bless him.

THE *SARIYYAH* OF QUṬBAH IBN 'ĀMIR IBN ḤADĪDAH AGAINST KHATH'AM IN THE REGION OF BĪSHAH, NEAR TURABAH.

Then (*occurred*) the *sariyyah* of Quṭbah Ibn 'Āmir Ibn Ḥadīdah against Khath'am, in the region of Bīshah, near Turabah, in Ṣafar of the ninth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (*narrators*) said : The Apostle of Allāh, may Allāh bless him, sent Quṭbah Ibn 'Āmir Ibn Ḥadīdah, at the head of twenty men against the tribe of Khath'am, in the region of Tabālah. He ordered them to make a surprise attack. They set out with ten camels riding them alternately. They captured a man and enquired from him. He pretended to be dumb, but soon after he

1 *Al-Qur'ān*. Sūrah XLIX, Verse 6.

cried out to the tribe to warn them. They struck his neck. Then they waited till the men of the tribe went to sleep, and then they led a surprise attack against them. They fought a fierce action a number of men were wounded, on both the sides. Quṭbah Ibn 'Āmir killed whom he could. They drove camels, goats and women to al-Madīnah. A flood came and separated them from him, but they could not find way out of it. After the separation of al-*Khums* their shares consisted of four camels each, and a camel was considered equal to ten goats.

THE *SARIYYAH* OF AL-ḌAḤḤĀK IBN SUFYĀN AL-KILĀBĪ AGAIST BANŪ KILĀB.

Then (*occurred*) the *sariyyah* of al-Ḍaḥḥāk Ibn Sufyān al-Kilābi against Banū Kilāb in the month of Rabī' al-Awwal of the ninth year, from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: The Apostle of Allāh, may Allāh bless him, sent a force under al-Ḍaḥḥāk Ibn Sufyān Ibn 'Awf Ibn Abū Bakr al-Kilābī, against al-Quraṭā. Al-Aṣyad Ibn Salamah Ibn Qarṭ was with him. They encountered them at al-Zujj, the Zujj of Lāwah and invited them to embrace Islām. They refused, so they attacked them and forced them to flee. Then al-Aṣyad met his father Salamah who was on his own horse, in a pond of al-Zujj. He invited his father to embrace Islām promising him amnesty. He (father) abused him and his creed. Consequently al-Aṣyad hamstrung the horse of his father. When the horse fell on his hoofs, Salamah reclined on his spear in water. He (al-Aṣyad) held, him till one of them (Muslims) came there and killed him. His son did not kill him.

THE *SARIYYAH* OF 'ALQAMAH IBN MUJAZZIZ AL-MUDLIJI AGAINST AL-ḤABASHAH

Then (occurred) the *sariyyah* of 'Alqamah Ibn Mujazziz al-Mudliji against al-Ḥabashah in the month of Rabi' al-Ākhar of

the ninth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: It (report) reached the [P. 118] Apostle of Allāh, may Allāh bless him, that the people of Juddah had seen the people of al-Ḥabashah (Abyssinia). Thereupon he sent 'Alqamah Ibn Mujazziz at the head of three hundred persons. He reached an island in the sea. When the (tide) rose in front of them they ran away from it. When it reached, some people hastened to go to their families and he permitted them. 'Abd Allāh Ibn Ḥudhāfah al-Sahmī also wanted to go so he ('Alqamah) appointed him the leader of those who were going. He had some humour in him. They halted on the way, enkindled fire to warm themselves and to cook (food). On this he said: I have resolved (not to proceed) unless you jump into this fire. Some of them stood up and throngned, till he had the impression that they were about to jump. Then he said: Sit down! I was simply jesting with you. They mentioned it to the Apostle of Allāh, may Allāh bless him. He said: Do not obey him who orders you to commit a sin.

THE *SARIYYAH* OF 'ALĪ IBN ABĪ ṬĀLIB TO DEMOLISH AL-FULS, THE IDOL OF ṬAYY

Then (occurred) the *sariyyah* of 'Alī Ibn Abī Ṭālib, may Allāh be pleased with him, towards al-Fuls, the idol of the Ṭayy, to demolish it, in the month of Rabī' al-Ākhar of the ninth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: The Apostle of Allāh, may Allāh bless him, sent 'Ali Ibn Abī Ṭālib, at the head of one hundred and fifty men of al-Anṣār (riding on) one hundred camels and fifty horses, with a black banner and white flag with him, to demolish al-Fuls. They launched a surprise attack early in the morning on the quarter of the family of Ḥātim. They demolished al-

Fuls and destroyed it. They filled, their hands with (took many) captives, camels and goats. Among the captives was the sister of 'Adī Ibn Ḥātim who had fled to Syria. In the treasure of al-Fuls, were found three swords — Rasūb, al-Mikhdham and a sword known as al-Yamāni — as well as three coats of mail. The Apostle of Allāh, may Allāh bless him, appointed Abū Qatādadh, the custodian of the captives. He appointed 'Abd Allāh Ibn 'Atīk custodian of cattle and property. When they halted at Rakak, they divided the spoils among them, and set apart Rasūb and al-Mikhdham as the special share of the Prophet, may Allāh bless him. Then another sword also fell into his lot. They also set apart and distributed al-Khums and the members of family of Ḥātim and brought them to al-Madīnah.

THE *SARIYYAH* OF 'UKKĀSHAH IBN MIḤṢAN AL-ASADI AGAINST AL-JINĀB THE TERRITORY OF THE 'UDHRAH AND THE BALLĪ

Then (occurred) the *sariyyah* of 'Ukkāshah Ibn Miḥṣan al-Asadī against al-Jināb, the territory of the 'Udhrah and Balli in the month of Rabī' al-Ākhar of the ninth year, from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

THE *GHAZWAH* OF THE APOSTLE OF ALLĀH MAY ALLĀH BLESS HIM, ON TABŪK

Then (occurred) the *ghazwah* of the Apostle of Allāh, may Allāh bless him, against Tabūk, in Rajab of the ninth year from his *hijrah*.

[P. 119] They (narrators) said: It (report) reached the Apostle of Allāh, may Allāh bless him, that the Romans had

concentrated large forces in Syria, that Haraclius had disbursed one year's salary to his soldiers, and that tribes of Lakhm, Judhām, 'Āmilah and Ghassān had joined hands with him. They had sent their vanguards to al-Balqā. The Apostle of Allāh, may Allāh bless him, summoned the people to march. He set out and informed them about the place which he intended, so that they could make necessary preparations. He sent (messengers) to Makkah and to the tribes of Arabia (asking them) to send help. This took place in the days of intense heat. He ordered them to pay *ṣadaqah*. They brought the *ṣadaqāt* in plenty and strengthened (the army) in the path of Allāh. Some persons came with tears in their eyes (البكاؤن). Their number was seven and they needed transport. He (Prophet) replied : I do not find any thing to carry you. They returned but their eyes were full of tears because of grief as they had nothing to spend. They were (1) Sālim Ibn 'Umayr, (2) Haramiyyi Ibn 'Amr, (3) 'Ubabah Ibn Zayd, (4) Abū Laylā al-Māzini, (5) 'Amr Ibn 'Anamah (6) Salamah Ibn Ṣakhr and (7) al-'Irbāḍ Ibn Sāriyyah.

According to some narrations : Among them were 'Abd Allāh Ibn al-Mughhaffal and Ma'qil Ibn Yasār.

Some have said : The weepers were the seven sons of Muqarrim, who were from the Muzaynah. Some persons from among the hypocrites came to get the permission of the Apostle of Allāh, may Allāh bless him, to remain behind without any excuse, and he permitted them. They were more than eighty persons. Some persons from among the Bedwines also came with excuses and wanted his permission to stay behind. They put forward their excuses but he did not accept them. These were eighty-two persons 'Abd Allāh Ibn Ubayyi Ibn Salūl encamped at al-Thaniyyat al-Wadā' with his allies from among Jews and Hypocrites. It was said that his army was not smaller than the other one of the (i. e. Muslims). The Apostle of Allāh, may Allāh bless him, appointed Abū Bakr al-Ṣiddīq, in his place استخلف , to lead the prayers in the army. The Apostle of Allāh, may Allāh bless him, had left behind Muḥammad Ibn Maslamah to be in charge of al-Madinah. With us

this version is more approved than what some others have said that he had appointed some other ones. When the Apostle of Allāh, may Allāh bless him, marched, 'Abd Allāh Ibn Ubayyi with those who were with him remained behined. A party of Muslims, remained behind but without entertaining any doubt and scepticism. (1) Ka'b Ibn Mālik, (2) Hilāl Ibn Rabī' (3) Murārah Ibn al-Rabi', (4) Abū Khaythamah al-Sālimi and (5) Abū Dharr al-Ghifāri. The Apostle of Allāh, may Allāh bless him, ordered every branch of al-Anṣār and the tribes of Arabia to have their own flags or banners. He marched personally with his Companions till he arrived at Tabūk with thirty thousand men and ten thousand horses. He stayed there for twenty days and offered during the period only two *rak'ahs*. Abū Khaythamah al-Sālimi and Abū Dharr al-Ghifāri joined him there. At that time Heraclius was at Eemessa (Ḥims). The Apostle of Allāh, may Allāh bless him, then sent Khālid Ibn al-Walīd at the head of four hundred and twenty horsemen in Rajab of the ninth year, in a *sariyyah* against Ukaydir Ibn 'Abd al-Malik, at Dūmat al-Jandal. (The distance) between it and al-Madīnah is equal to (fifteen nights' (journey), Ukaydir belonged to the Kindah control over whom he had obtained, and he was a Christian. Khālid reached there, he had emerged from his fort in the moonlight along with his [P. 120] brother Ḥassān, to hunt a wild cow. The horsemen of Khālid Ibn al-Walid attacked them. He (Khalid) captured Ukaydir. His brother Ḥassān resisted and fought till he was killed. Those, who were with them, fled away. Then he entered the fort and Khālid granted him amnesty against being slain, till he was produced before the Apostle of Allāh, may Allāh bless him, on the condition that he surrendered Dūmat al-Jandal. He complied and he (Khālid) concluded peace with him for two thousand camels, eight hundred heads of cattle, four hundred coats of mail and four hundred spears. He set apart the special share of the Prophet, may Allāh bless him. Then he divided the spoils after separating *al-Khums* and what was set part for the Prophet, may Allāh bless him. Then he distributed the remainder of the spoils among his companions. For every one of them there

were five shares. Now Khālid Ibn al-Walīd set out with Ukaydir and his brother Muṣād, who was in the fort, and with what he had concluded peace on, to return to al-Madīnah. He presented Ukaydir to the Apostle of Allāh, may Allāh bless him. He (Ukaydir) offered him a present. He (Prophet) concluded peace with him on the condition of the payment of *al-Jizyah*; his life was spared as also of his brother. They were set free. The Apostle of Allāh, may Allāh bless him, gave him a document containing the grant of amnesty and the conditions of peace. He placed his thumb impression on it. The Apostle of Allāh, may Allāh bless him, appointed 'Abbād Ibn Bishr as his guard at Tabūk, he made rounds of the camp with his companions. Then the Apostle of Allāh, may Allāh bless him, returned from Tabūk without an encounter. He arrived at al-Madīnah in the month of Ramaḍān of the ninth year. Here he said: All praise be to Allāh for the reward and recompense He has granted us. Those, who had remained behind, came to him and took oaths before him. He accepted their excuse and pardoned them, but he postponed the case of Ka'b Ibn Mālik and his two companions, till a reference to the acceptance of their repentence was made in a revelation. The Muslims began to sell their arms, saying that *Jihād* had come to an end. This (report) reached the Apostle of Allāh, may Allāh bless him, who stopped them from it and said: A party of my people will continue fighting for truth till the emergence of Antichrist (الدجال).

'Attāb Ibn Ziyād informed us: 'Abd Allāh Ibn al-Mubāak informed us: Yūnus informed us on the authority of al-Zuhrī: 'Abd al-Raḥmān Ibn 'Abd Allāh Ibn Ka'b Ibn Mālik informed me; he said: The Apostle of Allāh, may Allāh bless him, seldom decided to go on a *ghazwah* the name of which he did not keep secret by naming another place until the *ghazwah* of Tabūk. The Apostle of Allāh, may Allāh bless him, undertook it in intense heat. He had to traverse a long distance and fight against heavy odds. He clearly named them before the Muslims so that they could make preparations as their enemies had done. And he informed them of what he intended.

Muḥammad Ibn Ḥumayd al-'Abdi informed us on the authority of Ma'mar, he on the authority of 'Abd Allāh Ibn Muḥammad Ibn 'Aqīl Ibn Abī Ṭālib: Referring to His words: "Who followed him in the hour of destitution,"[1] he said: They set out for the *ghazwah* of Tabūk, two men or three men on one camel, during intense heat. One day they suffered severely from thirst, so they slaughtered their camels to press their paunches and to drink water; there was such paucity of water, lack of cleanliness and want of expenses.

[P. 121] Abu 'Āmir 'Abd al-Malik Ibn 'Amr al-'Aqadi informed us: Sulaymān Ibn 'Abd al-Raḥmān Ibn 'Abd Allāh Ibn Ḥanẓalah al-Ghasīl (washed[2] by angels) informed us: A son of 'Abd al-Raḥman Ibn 'Abd Allāh or a son of 'Abd Allāh Ibn 'Abd al-Raḥman Ibn Ka'b Ibn Mālik related to me on the authority of his father, he on the authority of his (Abd al-Raḥmān's) grandfather: Verily the Prophet, may Allāh bless him, set out for the *ghazwah* of Tabūk on Thursday, and that was the last of his *ghazwahs*. He liked to start his journeys on Thursdays.

'Abd Allāh Ibn Ja'far al-Raqqi informed us: 'Īsā Ibn Yūnus informed us on the authority of al-Awzā'ī, he on the authority of Yaḥyā Ibn Abī Kathīr; he said: The Apostle of Allāh, may Allāh bless him, passed twenty nights in the *ghazwah* of Tabūk, offering the travellers' prayers (i. e. *qaṣr*).

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us: Ḥumayd al-Ṭawīl informed us on the authority of Anas Ibn Mālik; he said: We returned from the *Ghazwah* of Tabūk. When we came near al-Madīnah, the Apostle of Allah, may Allāh bless him, said: Verily here are people at al-Madīnāh who had been with you when you were marching or crossing a valley. They said: O Apostle of Allāh! are they in al-Madīnah. He said: Yes! there are excuses that prevented them.

1 *al-Qur'ān*, Sūrah IX, Verse 117.

2 He was given his funeral bath by the angels.

Ismā'īl Ibn 'Abd al-Karīm al-Ṣan'ānī informed us: Ibrāhīm Ibn 'Aqīl Ibn Ma'qil related to me on the authority of his father, he on the authority of Wahb, he on the authority of Jābir; he said: On our return to al-Madīnah from the Ghazwah of Tabūk I heard the Prophet, may Allāh bless him, saying: Verily in al-Madīnah, there are people who were with you when you were marching or crossing a valley, but disease had prevented them (from physical presence).

THE ḤAJJ UNDER THE LEADERSHIP OF ABŪ BAKR AL-ṢIDDĪQ

Then (*occurred*) the Pilgrimage of Abū Bakr al-Ṣiddīq with the people in Dhu al-Ḥijjah of the ninth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: The Apostle of Allāh, may Allāh bless him, appointed Abu Bakr al-Ṣiddīq, may Allāh be pleased with him, to be in charge of the *ḥajj*. He set out with three hundred persons from al-Madīnah. The Apostle of Allāh, may Allāh bless him, sent with him, twenty sacrificial animals, whom he had adorned with necklaces, and whose humps he had pierced with his own hands. Nājiyah Ibn Jundab al-Aslamī was in charge (of the sacrificial animals). Abu Bakr carried five sacrificial animals with him. When he reached al-'Arj, 'Alī Ibn Abī Ṭālib, may Allāh be pleased with him, joined him, and he was riding al-Qaṣwā, the she-camel of the Apostle of Allāh, may Allāh bless him. Thereupon Abū Bakr said to him: Has the Apostle of Allāh, given you charge of the pilgrimage. He said: No, But he has sent me to read to the people "Freedom from obligation"[1] and the dissolution agreements of all parties Then Abū Bakr proceeded and performed Ḥajj with the people. 'Ali Ibn Abī Ṭālib

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1 *āl-Qur'ān* Chap. IX.

read to the people: "Freedom from obligations," on the day of sacrifice, near al-Jamrah, and revoked the covenant of every party; and he said: After this year no polytheists will make a pilgrimage nor a naked person will circumambulate (the Ka'bah). Then they returned to al-Madinah.

Khālid Ibn Khidāsh informed us: 'Abd Allāh Ibn Wahb informed us: 'Amr Ibn al-Ḥārith informed us on the authority of Ibn Shihāb, he on the authority of Ḥumayd Ibn 'Abd al-Raḥmān, he on the authority of Abū Hurayrah; he said: Abū Bakr al-Ṣiddīq sent me [P. 122] with a party during the pilgrimage over which the Apostle of Allāh, may Allāh bless him, had appointed him the *amīr*, before Ḥajjat al-Wadā' (farewell pilgrimage), to announce to the people on the day of Sacrifice that after that year no polytheist would make pilgrimage, nor a naked person would circumambulate al-Ka'bah. Ḥumayd used to say that the day of Sacrifice is the day of Great Pilgrimage,[1] because of the Tradition of Abū Hurayrah.

THE *SARIYYAH* OF KHĀLID IBN AL-WALĪD AGAINST BANŪ 'ABD AL-MADĀN AT NAJRAN.

Then (*occurred*) the *sariyyah* of Khālid Ibn al-Walīd against Banū 'Abd al-Madān at Najrān in the month of Rabī' al-Awwal in the tenth year from the *hijrah* of the Prophet, may Allāh bless him.

THE TWOFOLD *SARIYYAH* OF 'ALĪ IBN ABĪ ṬĀLIB, MAY ALLĀH'S PEACE BE ON HIM, AGAINST AL-YAMAN.

Then (*occurred*) the *sariyyah* of Ali Ibn Abi Ṭālib against al-Yaman; it has also been said: It was undertaken twice, once in the

1 It may be noted that the annual Ḥajj in which animals are sacrificed is called Ḥajj-Akbar (Great pilgrimage).

month of Ramaḍān of the tenth year from the *hijrah* of the Apostle of Allāh, may Allāh bless him.

They (narrators) said: The Apostle of Allāh, may Allāh bless him, sent 'Alī to al-Yaman and prepared a banner for him. He put the turban on his head with his own hand, and said: Go and do not pay attention to anything. When you reach there, do not fight them (Yamanites) until they fight you. He set out with three hundred horsemen, and it was the first cavalry detachment that ever entered this region, which was the territory of the Madhhij. He spread his companions there. They brought booty, spoils, women, children, camels, goats and other things which they could catch hold of. 'Alī put the spoils in the charge of Buraydah Ibn al-Ḥuṣayb al-Aslamī. He deposited with him all that they had captured. Then he met their concentration and invited them to embrace Islām. They refused and threw arrows and stones, on which he arrayed his companions and handed over his banner to Mas'ūd Ibn Sinān al-Aslamī. Then 'Alī with his companions, led an attack against them and killed twenty men. They were dispersed and fled away. He restrained from pursuing them but he invited them to embrace Islām. They promptly responded; and a party of their chiefs took oath of allegiance, and said: We also represent those of our people who are behind us. Here are our *ṣadaqāt*, take what is due of Allāh. 'Alī collected the booty and divided it into five parts. He wrote on one arrow 'for Allāh' and cast a lot, first arrow came up for *al-Khums*. 'Alī distributed the remainder of the booty among his companions. Then he returned and joined the Prophet, may Allāh bless him, at Makkah, where he had arrived to perform the Ḥajj of the tenth year.

ACCOUNT OF THE 'UMRAH OF THE PROPHET, MAY ALLĀH BLESS HIM.

Hawdhah Ibn Khalīfah, Aḥmad Ibn 'Abd Allāh Ibn Yūnus and Shihāb Ibn 'Abbād al-'Abdī informed us; they said: Dāwūd

Ibn 'Abd al-Raḥman al-'Abdī infotmed us on the authority of 'Amr Ibn Dīnār, he on the authority of [P. 123] 'Ikrimah, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, performed 'Umrah four times, one 'Umrah al-Ḥudaybiyah, from which he was prevented[1], two 'Umrat al-Qaḍā in the year following truce, three 'Umrah at Ji'rānah, and the fourth which was performed with his Ḥajj.

Aḥmad Ibn Isḥāq al-Ḥaḍrami informed us: Wuhayb informed us: 'Abd Allāh Ibn 'Umar Ibn Khuthaym informed us on the authority of Sa'īd Ibn Jubayr: Verily the Apostle of Allāh, may Allāh bless him, performed 'Umrah in the year of al-Ḥudaybiyah in Dhu al-Qa'dah. He performed 'Umrah in the year he made peace with the Quraysh in Dhu al-Qa'dah. And he performed 'Umrah on his return from al-Ṭā'if in Dhu al-Qa'dah from al-Ji'rānah.

Ḥajjāj Ibn Nuṣayr informed us: Abū Bakr *i.e.*, al-Hudhali informed us on the authority of 'Ikrimah: he said: The Apostle of Allāh, may Allāh bless him, performed 'Umrah three times in Dhu al-Qa'dah prior to performing Ḥajj.

Mūsā Ibn Dāwūd al-Ḍabbī informed us: 'Abd Allāh Ibn al-Mu'ammal informed us on the authority of Ibn Abī Mulaykah;' he said: The Prophet, may Allāh bless him, performed *'Umrah* four times, and each in Dhu al-Qa'dah.

Al-Faḍl Ibn Dukayn informed us: Zakariyā Ibn Abī Zā'idah informed us on the authority of 'Āmir; he said: The Apostle of Allāh, may Allāh bless him, did not perform *'Umrah* but in Dhu al-Qa'dah.

Qabīṣah Ibn 'Uqbah informed us: Sufyān, he meant al-Thawrī, informed us on the authority of Ibn Jurayj, he on the authority of 'Aṭā; he said: All the *'Umarahs* of the Prophet were performed in Dhu al-Qa'dāh.

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1 *'Umrat* al-Ḥaṣr: In 6 H. had decided to perform *'Umrah* but he was prevented by the Makkans and the truce of al-Ḥudaybiyyah was signed. The author has counted it as *'Umrah* because of the intention of the Prophet to perform *'Umrah*.

'Affān Ibn Muslim, Abu al-Walīd Hishām al-Ṭayālisī and 'Amr Ibn 'Āṣim al-Kilābī informed us; they said: Hammām informed us on the authority of Qatādah; he said: I asked Anas Ibn Mālik: How many times did the Apostle of Allāh, may Allāh bless him, perform *'Umrah?* He said: Four times. One of his *'Umrahs* was when the polytheists prevented him from visiting the Sanctuary (حرم) from al-Ḥudaybiyah in Dhu al-Qa'dah. His next 'Umrah was in the following year when they concluded treaty with him in Dhu al-Qa'dah. His next 'Umrah from al-Ji'rānah when he divided the spoils of Ḥunayn, in Dhu al-Qa'dah. His last 'Umrah was with his Ḥajj.

Muḥammad Ibn Sādiq informed us: Ibrāhīm Ibn Ṭahmān informed us on the anthority of Abu al-Zubayr, he on the authority of 'Utbah, the mawla of Ibn 'Abbās; that he said: When the Apostle of Allāh, may Allāh bless him returned from al-Ṭā'if, he halted at Ji'rānah and divided the booty there, and then he performed 'Umrah on 28 Shawwāl.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us on the authority of Dāwūd Ibn 'Abd al-Raḥmān, he on the authority of 'Abd al-'Azīz Ibn 'Abd Allāh, he on the authority of Mutarrish al-Ka'bi, thus he said: The Apostle of Allāh, may Allāh bless him, came from al-Ji'rānah and performed 'Umrah in the night, then he returned, as if he had come to pass the night. He said: For this reason his 'Umrah remained unknown to many people. Dāwūd said: It was in the year of the Victory.

Mūsā Ibn Dāwūd informed us: Ibn Lahī'ah informed us on the authority of 'Iyāḍ Ibn 'Abd al-Raḥmān, he on the authority of Muḥammad Ibn Ja'far: Verily the Prophet, may Allāh bless him, performed 'Umrah coming from al-Ji'irānah. He said: Seventy prophets had performed 'Umrah coming from there.

Muḥammad Ibn al-Sabbāh informed us: 'Abd al-Raḥmān Ibn Abī al-Zinād informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah; she said: The Apostle Allāh, may Allāh bless him,

performed 'Umrah three times, one in Shawwāl and two in Dhu al-Qa'dah.

Muḥammad Ibn 'Abd Allāh al-Asadi informed us: Sufyān, he meant al-Thawri, informed us on the authority of Manṣūr, he on the authority of Ibrāhīm; he said: The Apostle of Allāh, may Allāh bless him, did not perform 'Umrah but once.

Hushaym informed us: Al-Mughīrah informed us on the authority of al-Sha'bi: Verily the Apostle of Allāh, may Allāh bless him, stayed (in Makkah to perform) 'Umrah, three times.

Hushaym informed us on the authority of Ismā'īl Ibn Abū Khālid; he said: I asked 'Abd Allāh Ibn Abu Awfa: Did the Prophet enter al-Ka'bah[1] during his 'Umrahs. He replied: No.

ḤAJJAT AL-WADĀ' (FAREWELL PILGRIMAGE)

Then (took place) the Ḥajj (Pilgrimage) of the Apostle of Allāh, may Allāh bless him, with the people in the tenth year from his *hijrah*. This is the same Ḥajj which the people call Ḥajjat al-Wadā'; the Muslims also called it Ḥajj at al-Islām.

They (narrators) said: The Apostle of Allāh, may Allāh bless him, remained in al-Madīnah for ten years. Every year he sacrificed (animals) but did not trim or shave hair (of his head). (When necessary) he fought battles and did not perform Ḥajj. In Dhu al-Qa'dah of the tenth year from his *hijrah* the Apostle of Allāh, may Allāh bless him, resolved to set out for Ḥajj and proclaimed it among the people. A large number of men came to al-Madīnah to accompany the Apostle of Allāh, may Allāh bless him, in his Ḥajj. Besides this, he had not performed Ḥajj since he was called to Prophethood, till Allāh caused his death.

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1 Obviously the references to actual building of al-Ka'bah.

2 تمتع lit. enjoying. Here it refers to freedom from the obligations of *iḥrām*.

Ibn 'Abbās disliked to call it the Ḥajjat al-Wadā' (Farewell) rather than he would call it the Ḥajjat al-Islām. The Apostle of Allāh, may Allāh bless him, set out from al-Madīnah, having taken a bath, dressed his hair with oil and groomed them, and having put on two pieces of cloth of Ṣuḥār — waist wrapper (ازار) and sheet. It was on Saturday, 25 Dhu al-Qa'dah. He offered two *rak'ats* of *al-Zuhr* prayers at Dhu al-Ḥulayfah. With him were all of his wives in their camel-litters. He pierced the humps of sacrificial animals and put necklace around their necks. Then he rode his she-camel. At al-Bayda, he put on his *iḥrām* When he mounted her, Nājiyah Ibn Jundub al-Aslami was in charge of his sacrificial animals. There is a difference of opinion as to the raising of his voice saying : (لبيك) Here I am. The people of al-Madīnah say that he said *labbayk* (Here I am), for Ḥajj alone. Others maintain that he combined 'Umrah with his Ḥajj. Some others say that he entered Makkah after متع following 'Umrah, and he joined it with Ḥajj. There are narrations in support of each of these versions and Allāh knoweth the best. He passed through the halting places and led his Companions in prayers in the mosques which the people had erected and their locations were known On Monday, he was at Marr al-Ẓahrān, and the sun set at Sarif. Then in the mornidg he took a bath and entered Makkah in the day, riding his she-camel al-Qaṣwa. He entered from the side of upper Makkah, Kada till he reached the door of Banu Shaybah. When he saw al-Ka'bah, he raised his hands and said: O Allāh ! add to the respect, honour, dignity and awe to al-Ka'bah and add to the respect, honour, dignity and awe and piety to one who performs Ḥajj or 'Umrah and thus dignifies al-Ka'bah.

[P. 125] Then he commenced (performance of rituals), circumambulated al-Ka'bah and walked swifly in three rounds from al-Ḥujr to al-Ḥujr, having wrapped his sheet in a way so as to cover the left shoulder and leave the right uncovered. Then he offered two *rak'ats* of prayers behind al-Maqām.[1] Then he moved between al-Ṣafa and al-Marwah on his beast.

1 refers to the *Maqām* of Ibrāhīm.

Since he was anxious about al-Abṭaḥ, so he returned to his halting place. On the day preceding *al-tarwiyah* (8 Dhu al-Ḥijjah) he delivered a sermon at Makkah after *al-Ẓuhr*. Then he proceeded to Mina on 8 Dhu al-Ḥijjah and passed the night there. In the morning he set out for 'Arafāt, and when staying there on the peak of 'Arafāt, he said: Every part of 'Arafāt except the valley of 'Uranah is a halting place. He remained on his beast making invocations. When the sun set, he began to move fast. When he saw a pit, he would turn (his beast) till he arrived at al-Muzdalifah and halted there close to fire. Then he offered *al-Maghrib* and *al-'Isha* prayers reciting one *adhān* and two *iqāmahs*. He passed night there. When it was dawn he permitted the weak, the children and the women to reach Mina before the people thronged there. Ibn 'Abbās said: He began to pat our thighs saying; O my children! will you not throw (pebbles) before the sun rises. He referred to Jamrat al-'Aqabah. When the morning shone, the Prophet of Allāh, may Allāh bless him, offered morning prayers. Then he rode his beast and stopped at Quzaḥ and said: Every part of al-Muzdalifah except the valley of Muḥassir is a place of halting. Then he set out before the sunrise. When he reached Muḥassir he goaded (the she-camel) to move fast. He did not cease saying: Here I am, till he threw pebbles on Jamrat al-'Aqabah. Then he slaughtered sacrificial animals, had his head shaved, had his moustaches and the hair on the cheeks clipped had his nails pared. He ordered his hair and nails to be buried. Then he applied perfumes and put on the shirt. His crier called at Mina: These are the days for eating and drinking, and in some narrations, dwelling (باءة) is also mentioned. He used to throw pebbles on *al-Jimār* every day at the time of the declining of the sun. On the day following sacrifices he delivered a sermon after *al-Ẓuhr* riding on his she-camel called al-Qaṣwa. Then the last day 13, Dhu al-Ḥijjah came and he said: These are the three days during which a muhājir will stay after *al-ṣadar*. He meant Makkah. Then he bid farewell to al-Ka'bah and returned back to al-Madīnah.

Hushaym Ibn Bushayr informed us: Ḥumayd al-Ṭawīl informed, us: Bakr Ibn 'Abd Allāh al-Muzani informed me; he said: I head Anas Ibn Mālik relate, and he said: I heard the Prophet, may Allāh bless him, saying: Here I am during the performance of Ḥajj and 'Umrah both. He (Bakr) said: I related this to Ibn 'Umar. He (Bakr) said: Thereupon Ibn 'Umar said: He said Here I am during the performance of Ḥajj alone. He (Bakr) said: I met Anas to whom I related the words of Ibn 'Umar. Thereupon he said: They consider us to be like children; I heard the Apostle of Allāh, may Allāh bless him, saying: Here I am together for 'Umrah and Ḥajj.

'Abd al-Wahhāb Ibn 'Aṭa informed us: Muḥammad Ibn 'Amr informed us on the authority of Yaḥya Ibn 'Abd al-Raḥmān Ibn Ḥāṭib, he on the authority of his father, he on the authority of 'Āyishah; verily she said: We set out with the Apostle of Allāh, may Allāh bless him, (divided) into three sections *viz.*, those who combined 'Umrah and Ḥājj, those who said: *Labbayk* for Ḥajj alone, and those who said: [P. 126] *Labbayk* for 'Umrah alone. As regards life until who combined between 'Umrah and Ḥajj, it is not permissible to enjoy the amenities of life until he has performed all the rites. As regards one who says; *Labbayk* for Ḥajj alone, verily he is not allowed to what is prohibited till he has performed all the rites. As regards one, who says: *Labbayk* for 'Umrah alone, he is allowed to enjoy them after he has circumambulated (the Ka'bah) walked (between Ṣafa and Marwah) and till the time of Ḥajj comes.

'Abd al-Wahhāb Ibn 'Aṭa informed us; Sa'īd Ibn Abu 'Arūbah informed us on the authority of Qatādah, he on the authority of Anas: Verily the Prophet, may Allāh bless him, clearly mentioned both of them.

'Abd al-Wahhāb Ibn Aṭa informed us: Ḥumayd informed us on the authority of Anas, he said: The Apostle of Allāh, may Allāh bless him, said *Labbayk* for 'Umrah and Ḥajj together.

'Affān Ibn Muslim informed us: Wuhayb informed us: Ayyūb informed us on the authority of Abu Qilābah, he on the

authority of Anas; he said : The Apostle of Allāh, may Allāh bless him, offered four *rak'ats* of *al-Zuhr* prayers at al-Madinah. Then he offered two *rak'ats* of *al-'Aṣr* prayers at Dhu al-Ḥulayfah, and passed the night there till it was morning. When his she-camel moved swiftly he said : Glory be to God, Allāh is Great. She bore him to al-Bayda. He (Anas) said : When we arrived at Makkah, the Apostle of Allāh, may Allāh bless him, ordered them to wound off. When on the day of *al-tarwiyah*, they said *Labbayk* for Ḥajj. The Apostle of Allāh, may Allāh bless him, slaughtered seven sacrificial animals with his own hand standing. The Apostle of Allāh, may Allāh bless him, sacrificed two horned rams of mixed white and black colour.

'Affān informed us : Wuhayb informed us : Ayyūb informed us on the authority of al-Sadūsi ; he said : I heard Ibn 'Abbās saying : The Apostle of Allāh, may Allāh bless him, and his Companions arrived on the morning of 4 (Dhu al-Ḥijjah), intending to perform Ḥajj. The Apostle of Allāh, may Allāh bless him, ordered them to change their intention to that of 'Umrah except those who had sacrificial animals with them. He said : Shirts were worn, perfurmes were burnt (مجمر) and women were cohabited with.

'Affan Ibn Muslim informed us : Ḥammād Ibn Salamah informed us ; Qays Ibn Sa'd informed us on the authority of Aṭā, he on the authority of Jābir Ibn 'Abd Allāh; he said : The Apostle of Allāh, may Allāh bless him, arrived on 4, Dhu al-Ḥijjah. When we had circumambulated al-Ka'bah, and done the walking between al-Ṣafa and al-Marwah, the Apostle of Allāh, may Allāh bless him, said : Change indention to that of 'Umrah except those who have sacrificial animals with them. On the day of *al-tarwiyah* (8 Dhu al-Ḥijjah) they decided to perform Ḥajj. On the day of sacrifice, they circumambulated (al-Ka'bah), but did not undertake round (طواف) between al-Ṣafa and al-Marwah.

'Amr Ibn Ḥakkām Ibn Abu al-Waḍḍāḥ informed us ; Shu'bah informed us on the authority of Ayyūb, he on the authority of Abu al-'Āliyah al-Barra, he on the authority of Ibn 'Abbās ; he

said : The Apostle of Allāh, may Allāh bless him, said : *Labbayk* for Ḥajj. Then he arrived (at Makkah) on 4 Dhu al-Ḥijjah, and led us in morning prayer at al-Baṭḥa. Then he said ; One who so desires can complete the rites of 'Umrah.

Al-Haytham Ibn Khārijah informed us : Yaḥya Ibn Ḥamzah informed us on the authority of Abu Wahab, he on the authority of Makḥūl : He was asked, how the Prophet, may Allāh bless him, and those of his Companions who were with him, performed the rites of Ḥajj. He answered: The Apostle of Allāh, may Allāh bless him, and those of his Companions who were with him performed the rites of Ḥajj, and there were women and children with them. Makḥūl said: They enjoyed the amenities of life after Ḥajj, completing the rites of 'Umrah they did what has been made lawful for them from women ond perfumes.

Al-Haytham Ibn Khārijah informed us : Yaḥya Ibn Ḥamzah informed us on the authority of [P. 127] al-Nu'mān that Makḥul related to him : Verily the Apostle of Allāh, may Allāh bless him, said : *Labbayk* for Ḥajj and 'Umrah together.

Khalaf Ibn al-Walīd al-Azdi informed us : Yaḥya Ibn Zakariya Ibn Abī Zā'idah informed us : Ḥajjāj informed us on the authority of al-Ḥasan Ibn Sa'd, he on the authority of Ibn 'Abbās ; he said : Abu Ṭalḥah informed me : Verily the Prophet, may Allāh bless him, combined Ḥajj and 'Umrah.

Ma'n Ibn 'Īsa informed us : Mālik Ibn Anas informed us on the authority of Muḥammad Ibn 'Abd al-Raḥmān Ibn Nawfal, he on the authority of 'Urwah, he on the authority of 'Āyishah: Verily the Prophet, may Allāh bless him, performed the rites of Ḥajj only.

Ma'n Ibn 'Īsa and Muṭarrif Ibn 'Abd Allāh informed us on the authority of Mālik Ibn Anas, he on the authority of 'Abd al-Raḥmān Ibn al-Qāsim, he on the authority of his father, he on the authority of 'Āyishah : Verily the Apostle of Allāh, may Allāh bless him, performed the rites of Ḥajj only.

Muṭarrif Ibn 'Abd Allāh informed us : 'Abd al-'Azīz Ibn Abī Ḥāzim informed us on the authority of Ja'far Ibn Muḥammad,

he on the authority of his father, he on the authority of Jābir Ibn 'Abd Allāh: Verily the Prophet, may Allāh bless him, performed the rites of Ḥajj only.

Sa'īd Ibn Sulaymān informed us: Sharīk informed us on the authority of Abu Isḥāq, he on the authority of al-Ḍaḥḥāk, he on the authority of Ibn 'Abbās, he on the authority of the Prophet, may Allāh bless him: Verily he said: Here I am, O Allāh! here I am, here I am. There is no partner with Thee, here I am. Verily all praises and blessings are to Thee and in sovereignty there is no partner with Thee.

Wakī' Ibn al-Jarrāḥ and Hāshim Ibn al-Qāsim al-Kinānī informed us on the authority of al-Rabī' Ibn Ṣabīḥ, he on the authority of Yazīd Ibn Abān, he on the authority of Anas Ibn Mālik: The Apostle of Allāh performed Ḥajj in old camel-litter and sheet. Wakī' said: Its value was four dirhams or less. Hāshim Ibn al-Qāsim said: I think its price to be four dirhams. When he started he said: O Apostle (I want) a Ḥajj without hypocrisy or fame.

'Abd al-Wahhāb Ibn 'Aṭa informed us: Hishām Ibn Abī 'Abd Allāh informed us on the authority of Qatādah he on the authority of Abu Ḥassān, he on the authority of Ibn 'Abbās: Verily the Prophet, may Allāh bless him, said *Lābbayk* for Ḥajj at Dhu al-Ḥulayfah, at *al-Ẓuhr*.

Muḥammad Ibn Bakr al-Bursānī informed us: Ibn Jurayj informed me: Ja'far Ibn Muḥammad informed me, that he had heard his father Muḥammad Ibn 'Alī relate, that he had heard Jābir Ibn 'Abd Allāh relate: Verily the Prophet, may Allāh bless him, sacrificed on the occasion of his Ḥajj one hundred camels and ordered a piece of flesh to be taken out from each of them. The (pieces) were put in a kettle. Then two persons ate their flesh and drank soup. I asked: Who ate flesh and took the soup with the Prophet, may Allāh bless him. He replied: 'Ali. Ja'far said to me: He referred 'Alī Ibn Abī Ṭālib who had eaten meat with the Prophet, and taken the soup. He (Jābir) said: Ja'far said this to Ibn Jurayj.

Mūsā Ibn Ismā'īl informed us: Al-Walīd Ibn Muslim informed us on the authority of 'Umar Ibn 'Abī al-'Ātikah, he on the authority of 'Alī Ibn Yazīd, he on the authority of al-Qāsim, he on the authority of Abū Umāmah, he on the authority of one who saw the Prophet, may Allāh bless him, going to Minā with Bilāl by his side. In his hand Bilāl had a wooden stick on which there were two pieces of brocade cloth protecting him from the sun.

[P. 128] Al-Haytham Ibn Khārijah informed us: Yaḥya Ibn Ḥamzah informed us on the authority of al-Awzā'ī, he on the authority of Yaḥya Ibn Abī Kathīr: Verily Gabriel came to the Prophet, may Allāh bless him, and said; Raise your voice in saying *Labbayk* (I am); since it is the watchword of al-Ḥajj.

Muḥammad Ibn 'Abd Allāh al-Asadī informed us on the authority of Sufyān al-Thawrī, he on the authority of 'Abd Allāh Ibn Abī Labīd: Al-Muṭṭalib Ibn 'Abd Allāh Ibn Ḥanṭab informed me on the authority of Khallād Ibn al-Sā'ib, he on the authority of Zayd Ibn Khālid al-Juhanī; he said: The Apostle of Allāh, may Allāh bless him, said: Gabriel came to me and said: Raise your voice and say *Labbayk*; since it is the watchword of al-Ḥajj.

Al-Ḍaḥḥāk Ibn Makhlad al-Shaybānī informed us: Ibn Jurayj informed us on the authority of Yaḥya Ibn 'Ubayd, he on the authority of his father, he on the authority of 'Abd Allāh Ibn al-Sā'ib; he said: I saw the Prophet, may Allāh bless him, reciting (Quranic verse) between al-Rukn al-Yamānī and al-Ḥajar al-Aswad: "Our Lord! Give unto us in this world that which is good and in the Hereafter that which is good and guard us from the doom of Fire."[1]

Hāshim Ibn al-Qāsim informed us: Al-Mas'ūdī informed us: Muḥammad Ibn 'Alī related to me on the authority of Usāmah Ibn Zayd; he said: The Apostle of Allāh, may Allāh bless him, offered prayers inside al-Ka'bah.

Muḥammad Ibn 'Umar informed us: Mūsā Ibn Muḥammad Ibn Ibrāhīm informed us on the authority of his father, he on the

1 *Al-Qur'ān*, *Sūrah*II, verse 210.

authority of 'Usāmah Ibn Zayd; (second chain) Muḥammad Ibn 'Umar informed me: Ibn Abī Dhi'b informed us on the authority of al-Zuhri, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Umar, he on the authority of his father: Verily the Apostle of Allāh, may Allāh bless him, offered two *rak'ats* of prayers inside al-Ka'bah.

Muḥammad Ibn 'Umar informed us: Qays related to me on the authority of Yazīd Ibn Abi Ziyād, he on the authority of Mujāhid, he on the authority of 'Abd al-Raḥmān Ibn Umayyah; he said: I asked 'Umar: What did the Apostle of Allāh, may Allāh bless him, do in al-Ka'bah? He replied: He offered two *rak'ats* of prayer.

Muḥammad Ibn 'Umar informed us: Hishām Ibn Sa'īd related to me on the authority of Nāfi', he on the authority of Ibn 'Umar; he said: The Apostle of Allāh, may Allāh bless him, entered al-Ka'bah along with Bilāl. Ibn 'Umar said: I asked Bilāl whether the Apostle of Allāh, may Allāh bless him, offered prayers inside it. He said: yes; in the front part of al-Ka'bah and (the distance) between him and the wall was three cubits.

Muḥammad Ibn 'Umar informed us: Sayf Ibn Sulaymān related to me on the authority of Mujāhid, he on the authority of Ibn 'Umar; he said: I arrived (at al-Ka'bah). Then I was told: The Apostle of Allāh, may Allāh bless him, had entered al-Ka'bah. He (Ibn 'Umar) said: I turned (towards it) but found that he had come out. I saw Bilāl standing at the door. I asked him (about him) and he replied: The Apostle of Allāh, may Allāh bless him, had offered two *rak'ats* of prayers.

Muḥammad Ibn 'Umar informed us: 'Umar Ibn Qays informed us on the authority of al-Walīd Ibn 'Abd Allāh Ibn Abi Mughīth; he said: When the Apostle of Allāh, may Allāh bless him, wanted to enter al-Ka'bah, he took out his shoes.

Muḥammad Ibn 'Umar informed us: Shaybān Ibn 'Abd al-Raḥmān informed us on the authority of Jābir, he on the authority of Qaza'ah, he on the authority of 'Āyishah; she said: One day,

when the Apostle of Allāh, may Allāh bless him, had been inside the Ka'bah and looked distressed, I heard him saying something. I asked him: What is the matter O Apostle of Allāh? He said: I have done today [P. 129] something which I wish I had not done; I entered al-Ka'bah. May be one of my *Ummat* who does not get an opportunity of entering it, he would return with violent grief in his bosom. We have been commanded only to circumambulate (al-Ka'bah) and we have not been commanded to enter it.

Mūsā Ibn Dāwūd informed us: Nāfi' Ibn 'Umar informed us on the authority of Ibn Abi Mulaykah: Verily the Apostle of Allāh, may Allāh bless him, circumambulated (al-Ka'bah) before (the day of) 'Arafah.[1]

Hāshim Ibn al-Qāsim al-Kināni informed us: Shu'bah informed us on the authority of Bukayr Ibn 'Aṭa al-Laythi; he said: I heard 'Abd al-Raḥmān Ibn Ya'mar saying: I heard the Apostle of Allāh, may Allāh bless him, saying at 'Arafāt: Al-Ḥajj is really (stopping at) 'Arafāt or (stopping there) on the day of 'Arafah. Whoever has the opportunity of being present on the night of jointly offering two prayers (at a time) before morning, his Ḥajj is complete. And he said: The days of (halting at) Mina are three, but he who returns hurriedly in two days, also is not guilty (إثم) neither he who remains for three days is guilty.

Hāshim Ibn al-Qāsim informed us: Shu'bah informed us 'Abd Allāh Ibn Abi al-Ṣafar informed us; he said: I heard al-Sha'bi relating on the authority of 'Urwah Ibn Muḍarris Ibn Aws Ibn Ḥārithah Ibn La'am; he said: I came to the Prophet, may Allāh bless him, at al-Muzdalifah and asked him: O Apostle of Allāh! have I performed al-Ḥajj? He replied: He who has offered prayers with us here, and has been present at 'Arafāt for a night and a day before, and removed his dirt by shaving head has completed his Ḥajj.

Ma'n Ibn 'Īsa informed us: Mālik Ibn Anas informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his

1 *'Arafah*, 9 Dhū al-Ḥijjah, the day when Ḥajj is performed.

father; he said: Usāmah was asked while I was sitting there: How was the Apostle of Allāh, may Allāh bless him, moving when returning from Ḥajjat al-Wadā'. He said: He was moving fast and when he came across a pit, he turned the halter of his (she-camel).

Hus͟haym informed us: 'Abd al-Malik informed us on the authority of 'Aṭā, he on the authority of Ibn 'Abbās: Verily when the Prophet, may Allāh bless him, was returning from 'Arafāt 'Usāmah was his co-rider, and when he was returning from the place where joint prayers are offered (al-Muzdalifah) al-Faḍl Ibn 'Abbās was his co-rider. He (Ibn 'Abbās) said: He continued saying *Labbayk* till he threw pebbles at *Jamrat al-'Aqabah*.

Muḥammād Ibn Bakr al-Bursāni informed us: Ibn Jurayj informed us: 'Aṭā informed me: Ibn 'Abbās informed me: Verily the Prophet, may Allāh bless him, made al-Faḍl Ibn 'Abbās his co-rider. 'Aṭā said: Ibn 'Abbās informed me that al-Faḍl had informed him that the Prophet, may Allāh bless him, did not cease saying *Labbayk*, till he threw pebbles on *Jamrat al-'Aqabah*.

'Abd al-Wahhāb Ibn 'Aṭā informed us: Ibn Jurayj informed me on the authority of Abu al-Zubayr, he on the Authority of Abu Ma'bad, the *mawla* of 'Abd Allāh Ibn 'Abbās, he on the authority of Ibn 'Abbās, he on the authority of al-Faḍl Ibn 'Abbās: Verily in the evening on 'Arafah (9, D͟hu al-Ḥijjah) and in the morning of joint offering prayers, said to the people when they were returning: Move calmly and steadily. He was restraining his she-camel from moving fast till he entered Mina. When he came downwards from Muḥassir, he said: It is necessary for you to collect small pebbles for throwing them at al-Jamurah. The Prophet, may Allāh bless him, pointed as if he was throwing them at some one.

'Abd al-Wahhāb Ibn 'Aṭā informed us: Ibn Jurayj informed us on the authority of Abu al-Zubayr, he on the authority of Jābir Ibn 'Abd Allāh; he said: I saw the Prophet, may Allāh bless him, throwing pebbles as if he was throwing them at some one.

'Abd al-Wahhāb Ibn 'Aṭā informed us: 'Awf informed us on the authority of Ziyād Ibn Ḥuṣayn, he on the authority of Abu al-'Āliyah [P. 130] al-Riyāḥi: 'Abd Allāh Ibn 'Abbās informed us; he said: The Apostle of Allāh, may Allāh bless him, said to me in the morning of al-'Aqabah: Collect (pebbles) for me. Thereupon I collected pebbles for throwing. When I put them in his hand, he said: Yes, like these, and avoid going to an excess because those before you have perished in consequence of it.

Muḥammad Ibn Bakr al-Bursāni and 'Abd al-Wahhāb Ibn 'Aṭā informed us on the authority of Ibn Jurayj; he said: Abu al-Zubayr informed me that he had heard Jābir Ibn 'Abd Allāh saying: The Prophet, may Allāh bless him, used to throw pebbles on the day of sacrifice at noon time and subsequently after the declining of the sun.

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us: Ibn Jurayj informed us: Abu al-Zubayr informed me that he had heard Jābir Ibn 'Abd Allāh saying: I saw the Prophet, may Allāh bless him, throwing pebbles from his beast on the day of sacrifices; and he was saying: Learn performing the rites, as I do not know if I shall perform (Ḥajj) after this year.

Muṭarrif Ibn 'Abd Allāh al-Yasāri informed us; Al-Zanji Ibn Khālid informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father: Verily the Prophet, may Allāh bless him, was throwing pebbles, at Jimār walking (on foot) coming and going back.

'Affān Ibn Muslim informed us: Ḥammām informed us on the authority of al-Ḥajjāj, he on the authority of al-Ḥakam, he on the authority of Miqsam, he on the authority of Ibn 'Abbās: Verily the Prophet made sacrifice then he had (his head) shaved.

Muḥammad Ibn Bakr al-Bursāni informed us: Ibn Jurayj informed us: Mūsā Ibn 'Uqbah informed me on the authority of Nāfi', he on the authority of Ibn 'Umar: Verily the Apostle of Allāh, may Allāh bless him, had his head shaved during the Ḥajjat al-Wadā'.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us: Zubayr informed us: Mūsa Ibn 'Uqbah informed us on the authority of Nāfi', he on the authority of Ibn 'Umar: Verily, the Apostle of Allāh, may Allāh bless him, had his head shaved on the occasion of the Ḥajjat al-Wadā'.

Sulaymān Ibn Ḥarb informed us: Sulaymān Ibn al-Mughīrah informed us on the authority of Thābit, he on the authority of Anas; he said: I saw the Apostle of Allāh, may Allāh bless him, while the barber was shaving his head, and the people standing around him to collect his hair in the hands and not let any of them fall (on the ground).

'Abd al-Wahhāb Ibn 'Aṭā informed us on the authority of Ibn Jurayj: Ibn Shihāb informed me: Verily the Prophet, may Allāh bless him, left (Muzdalifah) on the day of sacrifices and arrived (at al-Ka'bah for circumambulation) before the declining of the sun. Then he proceeded to Mina and offered the prayers there. Ibn Jurayj said: 'Aṭa said: A person going (from Mina to Makkah) should offer *al-Ẓuhr* prayer at Mina, and I offer *al-Ẓuhr* prayers before going (to Makkah) and *al-'Aṣr* on the way, and I consider this to be right.

'Abd al-Wahhāb Ibn 'Aṭa informed us on the authority of Ibn Jurayj: Hishām Ibn Hujayar and others informed me on the authority of Ṭāwūs; he said: The Apostle of Allāh, may Allāh bless him, ordered his Companions to go (from Mina to Makkah) during the day and he sent his wives during the night. He circumambulated al-Ka'bah on his she-camel. Then he came to Zamzam and said: Give me, and a bucket was given to him. He drank (water) from it, gargled and dropped it in the bucket. Then he ordered it to be poured in the well *i.e.*, Zamzam.

'Abd al-Wahhāb Ibn 'Aṭa informed us [P. 131] on the authority of Ibn Jurayj: 'Amr Ibn Muslim informed me that Ṭāwūs related to them: Verily the Prophet, may Allāh bless him, circumambulated al-Ka'bah on his beast.

'Abd al-Wahhāb Ibn 'Aṭa informed us on the authority of Ibn Jurayj: Hishām Ibn Ḥujayr informed me that he heard Ṭāwūs

asserting (بزعم): Verily the Prophet, may Allāh bless him, came to Zamzam and said: Pass on to me. A bucket was passed on to him. He drank water from it. Then he poured some of it into the bucket and then he ordered the water in the bucket to be poured into the well. Later he went to the drinking place of al-Nabīdh to drink water there. Ibn 'Abbās asked al-'Abbās: Verily it is as if polluted by the hands today and there is pure water in al-Ka'bah. The Prophet, may Allāh bless him, declined to drink any water other than this. He said: Ṭāwūs used to say: With the drinking of water at the drinking place of al-Nabīdh, al-Ḥajj comes to an end.

'Abd al-Wahhāb Ibn 'Aṭa informed us on the authority of Ibn Jurayj: Ibn Ṭāwūs informed me on the authority of his father. Verily, the Apostle of Allāh, may Allāh bless him, drank (water) from the drinking place of al-Nabīdh and Zamzam. If it had not been a *Sunnah*, I would not have taken (water of al-Nabīdh).

'Abd al-Wahhāb Ibn 'Aṭa informed us on the authority of Ibn Jurayj: Ḥusayn Ibn 'Abd Allāh informed us: A person called Ibn 'Abbās and the people were around him: Is it a *Sunnah* that you are drinking water from al-Nabīdh or is it so because it is easier for you to get it than honey and milk? Thereupon Ibn 'Abbās said: A few cups full of water from al-Nabīdh[1] were brought to the Apostle of Allāh, may Allāh bless him, and with him were his Companions from Muhājirs and al-Anṣār. He, may Allāh's blessings be on him, drank from it and soon left it, thirst was quenched. Then he raised his head and said: You did well, you may do like it. Ibn 'Abbās said: The approval of the Apostle of Allāh, may Allāh bless him, is dearer to us than having floods of honey and milk.

'Abd al-Wahhāb informed us on the authority of Ibn Jurayj, he on the authority of 'Aṭa: Verily the Apostle of Allāh, may

1 It may be noted that the narrator has used the term *al-Nabīdh* which is a kind of drink, but he means really, the water from the drinking place of al-Nabīdh.

Allāh bless him, came, (to Makkah), from Mina drew a bucket himself and nobody drew it with him. Then he drank water from it and pouring what had remained in the bucket into the well, he said : May it not happen that people ever come to you in your drinking place so none should draw (the bucket) except me. He (Aṭā) said : He drew a bucket alone and nobody assisted him in drawing it.

Al-Ḥasan Ibn Mūsā al-Ashyab informed us : Zuhayr related to us : Abu Isḥāq informed us : Ḥārithah Ibn Wahb al-Khuzā'i related to me and his mother was the wife of 'Umar ; he said : I offered prayers behind the Apostle of Allāh, may Allāh bless him, at Mina and the number of the people there was large. The Apostle of Allāh, may Allāh bless him, offered two *rak'ats* leading us in prayer on the occasion of Ḥajjat al-Wadā'.

'Abd al-Wahhāb Ibn 'Aṭa informed us : Sa'd Ibn Abi 'Arūbah informed us on the authority of Qatādah, he on the authority of Shahr Ibn Ḥawshab, he on the authority of 'Abd al-Raḥmān Ibn Ghanam, he on the authority of 'Amr Ibn Khārijah ; he said : The Apostle of Allāh, may Allāh bless him, delivered a sermon to us at Mina and I was sitting below the neck of his she-camel which was chewing the cud and her saliva was falling between my shoulders. He (Apostle) said : Verily Allāh has fixed for every person (انسان) a share in inheritance, so making a will is not allowed in favour of an heir. Beware, the child belongs to the woman and to the adulterer nothing but stones.[1] Beware [P. 132] he who claims his descent from any one except his father or if a slave (مولا) claims to be the slave of other than his owner (مولا) willingly, he will be under the curse of Allāh, of His Angels and of all human beings.

Sulaymān Ibn 'Abd al-Raḥmān al-Dimishqi informed us : Al-Walīd Ibn Muslim informed us : Hishām Ibn al-Ghāz informed us : Nāfi' informed me on the authority of Ibn 'Umar ; Verily

1 In case of a child born to a woman by an adulterer, it belongs to the mother and the adulteror father receives nothing but stoning.

the Prophet may Allāh bless him, halted between al-Jamarāt on the day of sacrifices during the Ḥajj which he performed. He asked : What is the day today ? They said : It is the day of sacrifices. He asked : What city is this ? They replied : This is sacred city. He asked : What month is this ? They said : This is the sacred month. Thereupon he said : This is the day of Greater Ḥajj (الحجة الاكبر) Your persons, properties and honour are as sacred as the sanctity of this day, this month and this city till you meet your Lord. Have I communicated (to you the message) ? They said : O Allāh ! Yes. He said : O Allāh ! bear witness to this. O Allāh ! bear witness to this, O Allāh ! bear witness to this. Then he said farewell to the people.

Khalaf Ibn Walīd al-Azdi informed us : Yaḥya Ibn Zakariya Ibn Abi Zā'idah informed us : Abu Mālik al-Ashja'i related to me : Nubayṭ Ibn Sharīṭ al-Ashja'i related to me ; he said : Verily, I was co-rider with my father during Ḥajjat al-Wadā'. In the meantime the Prophet, may Allāh bless him, spoke and I stood on the posteriors of the beast and placed my feet on the shoulders of my father. He (Nubayṭ) said : I heard him (Prophet) saying : Which day is most sacred ? They said : It is today. He said : Which month is most sacred ? they said : It is the month. He said: Which city is the most sacred? they replied : This city. He said : Verily your lives and properties are as sacred as this day, this month and this city, until you meet your Lord. Have I communicated (the message) ? He (Nubayṭ) said : They said : Yes. He said : O Allāh ! bear witness ; O Allāh ! bear witness; O Allāh ! bear witness.

Yūnus Ibn Muḥammad al-Mu'addib informed us : Rabī'ah Ibn Kulthūm Ibn Jabr informed us : My father related to me on the authority of Abu Ghādiyah, one of the Companions of the Apostle of Allāh, may Allāh bless him; he said : The Apostle of Allāh, may Allāh bless him delivered a sermon on the day of al-'Aqabah.[1] He said : O people ! verily your persons and properties are as sacred as this day, this month and this city of yours

1 10 Dhu al-Ḥijjah, when pebbles are thrown on *Jamarat* al-'Aqabah which is a piller.

until you meet your Lord, Behold! beware! Have I communicated (the message)? He (Abu Ghādiyah) said: We said: Yes. He said: O Allāh! bear witness. Beware! You should not become disbelievers after me, so that some of you strike the necks of others.

Sa'd Ibn Sulaymān informed us: Abu Bakr Ibn 'Ayyāsh informed us on the authority of Abu Isḥāq: Yaḥya Ibn Umm al-Ḥusayn and al-'Ayzār Ibn al-Ḥurayth related to me on the authority of Umm al-Ḥusayn; she said: I saw the Apostle of Allāh, may Allāh bless him, on the evening of 'Arafāt on a camel saying, wrapping his sheet in this manner; and Abu Bakr pointed out by wrapping it on his left shoulder and under his right arm. She said: I heard him saying: O people even if a deformed Negro slave, becomes your amir (امير), listen to him provided, that he enforces Book of Allāh.

Sa'īd Ibn Sulaymān informed us: 'Abd Allāh Ibn al-Mubārak informed us on the authority of Salamah Ibn Nubayṭ, he on the authority of his father, he said: I saw the Apostle of Allāh, may Allāh bless him, delivering a sermon on the day of 'Arafah sitting on [P. 133] a red camel.

'Abd Allāh Ibn 'Umar and Abu Ma'mar al-Minqari informed us: 'Abd al-Wārith Ibn Sa'īd the *mawla* of Banu al-'Anbar related to us: Ḥumayd Ibn Qays al-Makki informed us on the authority of Muḥammad Ibn Ibrāhīm, he on the authority of 'Abd al-Raḥmān Ibn Mu'ādh al-Taymi, and he was one of the Companions of the Apostle of Allāh, may Allāh bless him, he said: The Apostle of Allāh, may Allāh bless him, delivered a sermon and we were at Mina. He said: Our ears were opened and so we could hear what he was saying although we were in our places. He said: He began to teach them the rites (of Ḥajj), when he reached the description of throwing pebbles at al-Jimār, he said: Small pebbles. He put the two fingers—index fingers—one over the other. Then he ordered the Muhājirs to get down in front of the mosque and ordered al-Anṣār to get down behind it; other peoples got down after them.

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us; Sufyān informed us on the authority of 'Āṣim Ibn 'Ubayd Allāh, he on the authority of 'Abd al-Raḥmān Ibn Zayd Ibn al-Khaṭṭāb, he on the authority of his father; he said: The Apostle of Allāh, may Allāh bless him, on the occasion of Ḥajjat al-Wadā' said: Take care of your slaves! feed them with what you eat yourselves and clothe them with what you wear yourselves. If they (slaves) commit a fault which you do not want to pardon, sell the servants of Allāh (i.e. your slaves) and do not torture them.

Hāshim Ibn al-Qāsim informed us: 'Ikrimah Ibn 'Ammār informed us: Al-Hirmās Ibn Ziyād al-Bāhili related to me; he said: I was a co-rider with my father on the day of sacrifices and the Apostle of Allāh was delivering a sermon to the people from his she-camel at Mina.

Abu al-Walīd al-Hishām al-Ṭayālisi informed us: 'Ikrimah Ibn 'Ammār informed us; al-Hirmās Ibn Ziyād informed us; he said: When the Apostle of Allāh, may Allāh bless him, was returning; my father was my co-rider on a camel behind him. I was a young boy, I saw the Prophet, may Allāh bless him, delivering a sermon to the people, and he was on his she-camel which had a slit ear, on the day of sacrifices at Mina.

Ismā'il Ibn Ibrāhīm al-Asadi informed us on the authority of Ayyūb, he on the authority of Muḥammad, he on the authority of Abu Bakrah: Verily the Prophet, may Allāh bless him, delivered a sermon on the occasion of his Ḥajj. He said: Beware! Time has been revolving in the same state as on the day when Allāh had created the heavens and the earth. A year has twelve months of which four are sacred; three consecutive Dhu al-Qa'dah, Dhu al-Ḥijjah and al-Muḥarram (and one of them) Rajab of Muḍar which intervenes between Jumāda and Sha'bān. Then he asked: What day is today? We said: Allāh and His Apostle know the best. Then he kept quiet and we guessed that he would give another name to it. He said: Is not today the day of sacrifice? We said: Yes. He asked: Which month is this? We said: Allāh and His Apostle know the best. He (Abu Bakrah) said: He kept quiet

and we guessed he would give other name to it. He asked: Is it not Dhu al-Ḥijjah ? We said: Yes. He asked: What city is this? We said: Allāh and his Apostle know the best. Then he kept quiet and we guessed he would give other name to it. He asked: Is it not the sacred city ? We said: Yes. He said: Verily your persons and properties, and the narrator said that he believed that he also added 'and your honour', were as sacred as this day, this month and this city. Soon you will meet your Lord and He will ask you about [P. 134] your activities. Beware ! Do not become misguided after me nor strike necks of each other. Beware! Have I communicated (the message) ? Beware ! he who is present should convey it to one who is absent. Possibly he to whom it is conveyed, might guard it better than he who hears it. Beware ! Have I communicated (the message) ?

Muḥammad said: It happened that some of those who received communication were more intelligent than those who heard it.

Abu al-Walīd Hishām al-Ṭayālisi informed us: Abu 'Awānah informed us on the authority of Abu Bishr, he on the authority of Mujāhid; he said: Abu Bakr travelled for pilgrimage and 'Alī recited *adhān* in Dhu al-Qa'dah. He said: The people of Jāhiliyah performed pilgrimage for two years in every month of the year. The pilgrimage of the Prophet, may Allāh bless him coincided the month of Dhu al-Ḥijjah. He, therefore, said: This day time has revolved to its state when Allāh created heaven and earth.

Abu Bishr said: When the people abandoned truth they added intercalary months.

Yazīd Ibn Hārūn and Ma'n Ibn Īsa informed us; they said: Ibn Abi Dhi'b informed us on the authority of al-Zuhri: Verily the Apostle of Allāh may Allāh bless him, sent 'Abd Allāh Ibn Ḥudhāfah on his beast to prohibit from fasting in the days of *al-Tashrīq*.[1] He said: These are the days of eating, drinking and remembering Allāh (ذكر الله).

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1 The three days following 'Īd al-Aḍḥa are knowns as *ayyām al-Tashrīq*.

Ma'n said in his narration. The Muslims abstained from fasting during these days.

'Ubayd Allāh Ibn Mūsa al-'Absi informed us: Isrā'il informed us on the authority of Jābir, he on the authority of Muḥammad Ibn 'Ali, he on the authority of Budayl Ibn Wariqa; he said: The Apostle of Allāh, may Allāh bless him, ordered me to proclaim during the days of *al-Tashrīq* that they were the days of eating and drinking so no body should fast in these days.

Ismā'il Ibn Ibrāhim al-Asadi informed us on the authority of Muḥammad Ibn Isḥāq, he on the authority of Ḥakim, he on the authority of Mas'ūd Ibn al-Ḥakam al-Zūraqi, he on the authority of his mother; she said: I am visualising the white mule of the Apostle of Allāh, may Allāh bless him, when he stopped at the Shi'b al-Anṣār and said: O people! these are not the days of fasting. They are the days of eating, drinking and remembering Allāh.

Ismā'il Ibn Ibrāhīm al-Asadi informed us on the authority of Ibn Jurayj: 'Aṭa informed me on the authority of Jābir Ibn 'Abd Allāh; he said: We the Companions of the Apostle of Allāh, recited *Labbayk*; for Ḥajj only not joining it with any other things. We arrived at Makkah on the morning of the fourth of Dhu al-Ḥijjah. The Prophet, may Allāh bless him, ordered us to end it and begin our normal life and change it to 'Umrah. It (report) reached him, that we were saying: When there were only five days between us and 'Arafah why did he order us to end it? (It would mean) that drops of semon would be falling from sexual organs at the time of reaching Mina. The Prophet, may Allāh bless him, stood and delivered a sermon to us and said: (Report of) what you have said has reached me. Verily I am more pious and virtuous than you but I would have resumed normal activities of life if I did not have sacrificial animals with me. If I had anticipated what I came to know afterwards, I would not have brought sacrificial animals with me. He (Jābir) said: 'Ali arrived from al-Yaman. He (Prophet) asked him: For what did you say *Labbayk*? He said: For the same, as the Prophet

did. He said : Bring your sacrificial animals and continue to wear *iḥrām* as you have been doing. He (Jābir) said : Surāqah said to him : O Apostle of Allāh ! [P. 135] have you considered about our 'Umrah ? Is it for this year only or for ever ? He replied : For ever. Ismā'il said : He said this or some thing like this.

Ismā'il Ibn Ibrāhim informed us on the authority of Yaḥya Ibn Al-Isḥāq, he on the authority of Anas Ibn Mālik, he said: I heard the Prophet, may Allāh bless him, saying *Labbayk* for 'Umrah and Ḥajj.

Ismā'il Ibn Ibrāhim informed us on the authority of Ḥumayd, he on the authority of Anas Ibn Mālik, he said: I heard the Prophet, may Allāh bless him, saying *Labbayk* for 'Umrah and Ḥajj.

Ismā'il Ibn Ibrāhim informed us on the authority of Dāwūd Ibn Abi Hind, he on the authority of al-Sha'bi; he said : The verse: "Today I perfected your religion for you"[1] was revealed to the Prophet, may Allāh bless him, when standing at 'Arafah at the Mawqaf-i-Ibrāhim, when polythesim had become weak and the minaret of al-Jāhiliyyah had fallen down and no naked person circumambulated (al-Ka'bah).

Ismā'il Ibn Ibrāhim informed us : Layth i. e. Abū Sulaym informed us on the authority of Ṭāwūs, he on the authority of Ibn 'Abbās: Verily the Apostle of Allāh, may Allāh bless him, recited *Labbayk*; till he threw pebbles on al-Jamurah, on the day of sacrifice.

Hāshim Ibn al-Qāsim informed us : Isḥāq Ibn 'Amr Ibn Sa'id Ibn al-'Āṣ informed us on the authority of his father; he said : I arrived with Ibn 'Umar on the day of departure from Makkah after the completion of Ḥajj. Some Yamani friends, saddles of whose camels were of leather and halters of ropes, passad by us. Thereupon 'Abd Allāh said : He who wants to see the comrades who had came to perform Ḥajj in the year in which the Apostle of Allāh, may Allāh bless him, and his Companions had perfromed the Ḥajjat al-Wadā', should see them.

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1 *Al-Qur'ān, Sūrah,* 5 Verse 3.

Muḥammad Ibn 'Abd Allāh al-Asadi and Qabīṣha Ibn 'Uqbah informed us; they said: Sufyān informed us on the authority of Layth, he on the authority of Ṭāwūs, he on the authority of Ibn 'Abbās: Verily he disliked to call it the Ḥajjat al-Wadā'. He (Ṭāwūs) said: I suggested it to be called the Ḥajjat al-Islām. He said: Yes the Ḥajjat al-Islām.

Al-Faḍl Ibn Dukayn informed us on the authority of Sufyān Ibn 'Uyaynah, he on the authority of Ibrāḥīm Ibn Maysarah; he said: Ṭāwūs disliked to call it the Ḥajjat al-Wadā' but called it Ḥajjat al-Islām.

Al-Ḍaḥḥāk Ibn Makhlad al-Shaybāni informed us on the authority of Ibn Jurayj: Ismā'īl Ibn Muḥammad Ibn Sa'īd informed me on the authority of Ḥumayd Ibn 'Abd al-Raḥmān Ibn 'Awf, he on the authority of al-Sā'ib Ibn Yazīd Ibn Ukht Namir, he on the authority of al-'Ala Ibn al-Ḥaḍrami; he said: The Apostle of Allāh, may Allāh bless him, said: After performing rites, (of Ḥajj) a Muhājir should stay for three days only.

Abu al-Walīd Hishām Ibn 'Abd al-Malik al-Ṭayālisi and 'Amr Ibn 'Āṣim al-Kilābi informed us; they said: Hammām informed us: Qatādah informed us; he said: I asked Anas: How many Ḥajjs did the Prophet, may Allāh bless him, perform? He replied: One Ḥajj only.

Muḥammad Ibn 'Abd Allāh al-Asadi informed us; Sufyān informed us on the authority of Ibn Jurayj, he on the authority of Mujāhid; he said: The Apostle of Allāh, may Allāh bless him, preformed Ḥajj twice before Hijrah and one after Hijrah.

Ismā'īl Ibn Ibrāhīm al-Asadi informed us: Ibn 'Awn informed us on the authority of Ibrāhīm, he on the authority of al-Aswad, he on the authority of Umm al-Mūminīn and he (Ibrāhīm) on the authority of Al-Qāsim [P. 136] he on the authority of 'Umm al-Mūminīn, they said: 'Āyishah said: O Apostle of Allāh: people are returning after performing two pilgrimages (نسك) while I am returning after

performing only one. He said : Wait. When you are clean, go to al-Tan'im and say *Labbayk*. Then join us on such and snch a mountain. He (narrator) said : I think : He said : This thing will be commensurate with the hardship you undergo or the expenditure you incur or some thing else that he said.

THE *SARIYYAH* OF USĀMAH IBN ZAYD IBN ḤĀRITHAH.

Then (occurred) the *sariyyah* of Usāmah Ibn Zayd Ibn Ḥārithah aganist the people of Ubna which is the highest peak in the territory of al-Balqā.

They (narrators) said : On Monday, 26 Ṣafar of the eleventh year from the *Hijrah* of the Apostle of Allāh, may Allāh bless him, the Apostle of Allāh, may Allāh bless him, ordererd the people to make prepartions for the campaign of al-Rūm. The next day, he called Usāmah Ibn Zayd and said to him : Proceed to the place of your father's assassination and trample them (the enemy) under your horses. I have appointed you commander of this army. Attack the people of Ubna early in the morning and set fire (to their camp). March so quick that you may reach them before the report. If Allāh bless you with victory, make a short stay there. Take guides with you and send spies and scouts before you. On Wednesday, began the sicknes of the Apostle of Allāh, may Allāh bless him, He suffered from fever and headache. On Thursday, he prepared a flag for Usāmah, with his own hand. Then he said: Fight in the name of Allāh, in the way of Allāh, and kill him who disobeys (كفر) Allāh Then he (Usāmah) came out with his flag and gave it to Buraydah Ibn al-Ḥuṣayb al-Aslami, and encamped at al-Jurf. There remained none from among the first and leading Muhājirs and prominent al-

Anṣār, who was not called to join this army. Among them were Abū Bakr al-Ṣiddīq, 'Umar Ibn al-Khaṭṭāb, Abu 'Ubaydah Ibn al-Jarrāḥ, Sa'd Ibn Abi Waqqāṣ, Sa'īd Ibn Zayd, Qatādah Ibn al-Nu'mān and Salamah Ibn Aslam Ibn Ḥerish. Some of people talked about it and said: This lad is appointed commander over the first Muhājirs. Thereupon the Apostle of Allāh, may Allāh bless him, got extremely angry. He came out with a bandage round his head, and a sheet covering him. He ascended the pulpit, then praised Allāh and eulogized Him. Then he said: After that, O people! What is this talk a report of which has reached me, from you about my appointing Usāmah a commander? You criticise the appointment of Usāmah as commender and you had also criticized the appointment of his father. By Allāh, he was created to be the commander, and his son is created to be the commander after him. They are among the dearest of people to me. Both of them are expected to do every thing good. Expect goodness from him, and he is one of the best of you. Then he descended (from the *minbar*) and entered his house. This took place on Saturday, 10 Rabī' al-Awwal. The Muslims who were to go with Usāmah came to bid farewell to the Apostle of Allāh, may Allā bless him, and went to the camp at al-Jurf. The condition of the Apostle of Allāh, may Allāh bless him, became serious. [P. 137] But he continued saying: Let the army of Usāmah proceed. On Sunday, the pain of the Apostle of Allāh, may Allāh bless him, became very servere. At that time Usāmah came from his camp but the Prophet had become unconscious. It was the day when they had given medicine to him. Usāmah bent his head and kissed him. The Apostle of Allāh, may Allāh bless him, was speechless, but he raised his hands towards heavens and then placed them on Usāmah. He (Usāmah) said: I know he was praying for me. Usāmah returned to his camp. Then he again came there on Monday and the Apostle of Allāh, may Allāh bless him, showed signs of improvement, may Allāh's blessing and favours be on him. He (Prophet) said to him: March early in the morning under the blessings of

Allāh. Usāmah bade farewell to him and returned to his camp. Then he ordered the people to march. While he intended to mount on his beast a messenger from his mother Umm Ayman came to him ,to tell him that the Apostle of Allāh, was on the verge of death. He came and with him came 'Umar and Abu 'Ubaydah. They reached the Apostle of Allāh, may Allāh bless him, who was on the verge of death. He passed away, may Allāh bless him with such favours as He likes and is pleased with. When sun declined on Monday, 12, Rabī' al-Awwal those Muslims who were encamping at al-Jurf returned to al-Madīnah. Buraydah Ibn al-Ḥuṣayb came with the flag of Usāmah folded. He brought it to the door of the Apostle of Allāh, may Allāh bless him, and pitched it there. When the *bay'ah* had been offered to Abu Bakr, he ordered Buraydah Ibn al-Ḥuṣayb to take the flag to the house of Usāmah. Buraydah took it to the site where thay had encamped earlier at (al-Jurf). When the Arabs turned apostate, Abu Bakr was requested to detain Usāmah. He refused. Abu Bakr asked Usāmah to permit 'Umar to remain behind. He agreed. On the first day of the month of Rabī' al-Ākhar of the eleventh year, Usāmah set out and proceeded against the people of Ubna, marching for twenty nights. He attacked them and their watch-word was; ya *Manṣūr Amit*. He killed him who met him, enslaved him whom he could, set fire to their boats, and burnt their dwellings, farms and palm-groves which turned into whirlwind of smoke. He drove his horses into their plains. They (Muslims) stopped there to collect what spoils they could. Usāmah was riding his father's horse Sabḥah. He attacked and killed the slayer of his father. He allotted two shares for a horse and one for its owner. He took for himself also like this. When it was evening, he ordered the people to move. This time they travelled faster and reached Wādi al-Qura in nine nights. Then he sent good news to al-Madīnah informing the people of their safety. Then he proceeded to al-Madīnah where he reached in six days. None of the Muslims had suffered. Abu Bakr came out with the Muhājirs and the people of al-Madīnah to receive him. They expressed joy at their safety. He entered (Madīnah) riding his father's horse

Sabḥah with the flag before him borne by Buraydah Ibn al-Ḥuṣayb. He reached the mosque and entered and offered two *rak'ats* of prayers. Then he went to his house. The report of what Usāmah had done reached Hercules who was (encampiog) at Emessa. Consequently he sent an army to be stationed at al-Balqa. It remained there till the (Muslim) forces marched into Syria during he Caliphate of Abu Bakr and 'Umar.

PART II

ACCOUNT OF WHAT HAPPENED AT THE APPROACH OF THE DEATH (قرب اجل) OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

'Affān Ibn Muslim informed us on the authority of Shu'bah ; (second chain) 'Ubayd Allāh Ibn Mūsa al-'Absi informed us on the authority of Isrā'īl Ibn Yūnus, they on the authority of Abu Isḥāq; he said: I heard Abu 'Ubaydah Ibn 'Abd Allāh informing on the authority of his father; he said: The Prophet, may Allāh bless him, recited repeatedly: O Allāh! glory be to Thee, O Allāh! all praises be to Thee, pardon me. When the *Sūrah*: "When Allāh's succour and the triumph."[1] was revealed, he said: O Allāh! glory be to Thee, O Allāh! all praises be to Thee, pardon me Thou art Forgiving, Merciful.[2]

Hawdhah Ibn Khalīfah informed us; (he said): 'Awf informed us on the authority of al- Ḥasan; he said: "When it was revealed to the Prophet, may Allāh bless him:

When Allāh's succour and the triumph cometh.

And thou seest the mankind entering in religion of Allāh in troops,

Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy."

He (*narrator*) said: The appointed hour (of death) of the Apostle of Allāh, may Allāh bless him, came near and he was ordered to recite repeatedly *tasbīḥ*[3] and ask for His forgiveness.

1 *Sūrah* No. 110 According to the commentators of the *Qur'ān*, this is the last of the complete *Sūrahs* revealed to the Prophet and it was considered by him to be an indication of the approach of his last hour.

2 سبحانک اللهم

3 تسبيح (lit. glorification) it is used for recitation of the expression of سبحان الله

Qabîṣah Ibn 'Uqbah informed us: (he said): Isrā'īl informed us on the authority of Jābir, he on the authority of 'Awn, he on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās: When (the *Sūrah*) Allāh's succour and the triumph cometh; was revealed he (Prophet) said: (It signifies) call from Allāh and departure from the world.

Naṣr Ibn Bāb informed us on the authority of Dāwūd Ibn Abi Hind, he on the authority of 'Āmir, he on the authority of Masrūq, he on the authority of 'Āyishah; she said: the Apostle of Allāh, may Allāh bless him, was repeatedly reciting: Glory be to Allāh, and praise be to Him, I beg for Allāh's forgiveness and I return to Him. She said: I asked: O Apostle of Allāh! you are repeatedly reciting: Glory be to Allāh, and praise be to Him, I beg Allāh's forgiveness and return to Him, and you did not recite it so frequently before today. She said: He said: Verily, my Lord has informed me of a sign in my *Ummah* (people) and also said: when you see it, glorify Allāh with the praises of your Lord and beg for His forgiveness: I have seen that sign.

"When Allāh's succour and the triumph cometh.

And thou seest the mankind entering in religion of Allāh in troops", to the end of the *Sūrah*.

[P. 2] Sa'īd Ibn Sulaymān informed us: 'Abbād Ibn al-'Awwām informed us on the authority of Hilāl, i. e. Ibn Khabbāb, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: When it was revealed:

"When Allāh's succour and the triumph cometh". The Apostle of Allāh, May Allāh bless him, called Fāṭimah, and said (to her): I have received information about my death. She said: Thereupon I wept. He said: Do not weep, you will be the first of my family to follow me. Consequently I laughed. The Apostle of Allāh, may Allāh bless him, said: "When Allāh's succour and the triumph cometh"; and the people of al-Yaman who were gentle hearted came. The Prophet said: The faith is of Yaman, and wisdom is of Yaman.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb; (*he said*): Anas Ibn Mālik informed me: Verily Allāh, may He be Blessed and Exalted, made revelations successively to the Apostle of Allāh, may Allāh bless him, before his demise and the revelation on the day when the Apostle of Allāh, may Allāh bless him, breathed his last were more than on any other day.

Al-Mu'alla Ibn Asad informed us; (he said): Wuhayb informed us on the authority of Ayyūb, he on the authority of 'Ikrimah; he said: al-'Abbās said: I shall surely find out how long the Apostle of Allāh will live amidst us. Then he said: O Apostle of Allāh! the people have made a covenant of fraternity with you, (it will be better) if you make a throne for you. He said: By Allāh! I shall continue to live amidst them and they will be quarrelling about my sheet and their dust will be falling on me till Allāh will comfort me. Al-'Abbās said: We discovered that only short period of the life of the Apostle of Allāh amidst us had remained.

Sulaymān Ibn 'Abd al-Raḥmān al-Dimashqi informed us; (he said): Shu'āyb Ibn Isḥāq and al-Walīd Ibn Muslim informed us; (second chain) Khālid Ibn Khidāsh informed us; (he said): Bishr Ibn Bikr informed us; they said: al-Awzā'i informed us; (third chain) Rabī'ah Ibn Yazīd related to me; (he said): I heard Wāthilah Ibn al-Asqa' saying: The Apostle of Allāh, may Allāh bless him, came to us and said: Do you think I shall be the last of you to die. Behold! I shall be the fiirst of you to die and you will follow me, like the wooden pieces of the camel's saddle, one destoying the other. Khālid Ibn Khidāsh said in his version: *afnādan* (groups fighting together).

'Affān Ibn Muslim informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of 'Aṭa Ibn al-Sā'ib, he on the authority of Sālim Ibn Abi al-Ja'd: Verily the Apostle of Allāh, may Allāh bless him, said: I was presented the keys of the world (in a state) as if I was sleeping; then your Prophet was conducted on the best of the routes and you were left in the world eating

sweets—red, yellow and white, having the same origin viz honey, fat, and flour—and you are only following your passions.

Yûnus Ibn Muḥammad al-Mu'addib informed us; (he said): Ḥammād Ibn Zayd informed us on the authority of Ghālib, he on the authority of Bakr Ibn 'Abd Allāh; he said: The Apostle of Allāh, may Allāh bless him, said: My life amidst you is beneficial for you in which you converse and are conversed with; when I die, it, too, will be beneficial for you, for your deeds will be reported to me and I shall praise Allāh if they are noble and I shall ask Allāh's forgiveness for you if they are evil.

Hāshim Ibn al-Qāsim al-Kinānī informed us; he said: Muḥammad Ibn Ṭalḥah informed us on the authority of al-A'mash, he on the authority of 'Aṭiyyah, he on the authority of Abu Sa'īd al-Khudri, he on the authority of the Prophet, may Allāh bless him; he said: It is likely that I may be invited (to the next world) and I shall respond to the invitation and I am leaving among you two valuable things—the Book of Allāh and my progeny. The Book of Allāh is a rope stretched from heavens to [P. 3] the earth, and my family is comprised of the folk of my House-hold. Verily, the Kind, the Omniscient (God) has informed me that they will not be separated till they come down on the Cistern[1] before me. Look how you treat both of them.

ACCOUNT OF THE RECITATION OF THE *QUR'ĀN* BY THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, BEFORE GABRIEL AND PRAYER IN *SECLUSION IN* THE YEAR IN WICH HE BREATHED HIS LAST.

'Ubayd Allāh Ibn Mūsa informed us; (he said): Isrā'īl informed us on the authority of Abu Ḥaṣīn, he on the authority of Abu Ṣāliḥ; he said: Gabriel used to recite the *Qur'ān*

1 It refers to *Ḥawḍ Kawthar* reservoir of water in Heaven.

once every year before the Apostle of Allāh, may Allāh bless him. In the last year of his life he recited it twice before him. The Apostle of Allāh, may Allāh bless him, used to pray in seclusion (اعتكف) during the last ten days of Ramaḍān but in the last year of his life he remained in seclusion to pray for twenty days.

Yaḥya Ibn Khulayf Ibn 'Uqbah al-Baṣri informed us; (second chain) 'Abd al-Wahhāb Ibn 'Aṭa informed us; he said: Ibn 'Awn informed us on the authority of Muḥammad Ibn Sīrīn; he said: Gabriel used to recite the *Qur'ān* before our Prophet, may Allāh bless him, once every year in Ramaḍān. In the year in which he breathed his last he recited it twice before him. Muḥammad said: I hope our style of reading (قراءة) conforms to the last recitation by Gabriel.

Ya'la Ibn 'Ubayd informed us; (he said): Muḥammad Ibn Isḥāq informed us on the authority of Ibn Shihāb, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, used to recite once the Book (*Qur'ān*) before Gabriel during Ramaḍān every year. The Prophet, may Allāh bless him, was more benevolent than the blowing wind. When it dawned after the night in which he recited the *Qur'ān* before Gabriel he gave whatever was asked. In the month (of Ramaḍān) after which he expired, he recited twice.

Yaḥya Ibn 'Abbād informed us on the authority of Ibrāhīm Ibn Sa'd; (he said): Ibn Shihāb informed us on the authority of 'Ubayd Allāh Ibn 'Utbah, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, was the most benevolent of the people, and he was most benevolent during Ramaḍān till its end. After Gabriel had met him and the Apostle of Allāh, may Allāh bless him, had recited the *Qur'ān* before him, the Apostle of Allāh, may Allāh bless him, became more benevolent than the blowing wind.

Hāshim Ibn al-Qāsim informed us; (he said): Abu Ma'shar informed us on the authority of Yazīd Ibn Ziyād; he said: The

Apostle of Allāh, may Allāh bless him, said to 'Āyishah, in the year in which he breathed his last: Verily, Gabriel used to recite the *Qur'ān* before me once every year, but this year he recited it twice, and there has been no prophet but he has lived half the life of the prophet preceding him. Jesus the son of Mary lived for one hudred and twenty five years, and this is the sixty second year of my life. He (Prophet) died half the year after this.

Hāshim Ibn al-Qāsim informed us; (he said): al-Mas'ūdi informed us on the authority of Qāsim, i. e., 'Abd al-Raḥmān; he said: Gabriel used to descend before the Apostle of Allāh, may Allāh bless him, and he recited the *Qur'ān* before him once every [P. 4] year in Ramaḍān, till the year when the Apostle of Allāh, may Allāh bless him, died; when Gabriel made him recite the *Qur'ān* twice. 'Abd Allāh said: I recited the *Qur'ān* as I have it from the mouth of the Apostle of Allāh, may Allāh bless him, that year. If I had known any one more well versed (اعلم) in the Book of Allāh than me and camels had borne me to him, surely I would have gone to him; but by Allāh ! I do not know any such person.

ACCOUNT OF THOSE WHO SAID THAT THE JEWS HAD BEWITCHED THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

'Affān informed us; (he said): Wuhayb informed us; (he said): Hishām Ibn 'Urwah informed us on the authority of his father, he on the authority of 'Āyishah: The Apostle of Allāh, may Allāh bless him, was bewitched and he imagined that he had done a work which he had not. This (state) persisted till I saw him praying one day, and then he said: Do you know Allah has informed me about what I was asking. Two men came to me, one of them stood by my head, the other by my feet. One of them asked: What is the ailment of this man? The othar replied: He is bewit-

ched. He asked: Who has bewitched him? The other replied: Labīd Ibn al-A'ṣam. He asked: In what (manner)? The other replied: In the comb, the hair falling from the comb and the well of plump date-palm. He asked: Where is it? The other replied: In Dhu Dharwān. He (Ibn Sa'd) said: Then the Apostle of Allāh, may Allāh bless him, went there; and on his return he informed 'Āyishah saying: Its trees are like the heads af Satans, and its water is like a dilution of *hinna*. I said: O Apostle of Allāh ! Disclose it to the people. He replied: Allāh has cured me and I fear lest it (disclosure) may cause disorder among the people.

Musa Ibn Dāwūd informed us; Ibn Lahī'ah informed us on the authority of 'Umar, the Mawla (enfranchised slave) of Ghufrah: Verily, Labīd Ibn al-A'ṣam, the Jew, bewitched the Prophet, may Allāh bless him, by which his sight became weak and his Companions paid him visits as if he was a sick man. Then Gabriel and Michael, peace be on them, informed him (about the person). The Prophet, may Allāh bless him, caught him and he confessed. Then he (Prophet) got (the material of) sorcery from a pit inside a well, he had it pulled out then he spat over it. The effect of magic disappeared and the Apostle of Allāh recovered and he pardoned the sorcerer.

Muḥammad Ibn 'Umar informed us ; he said : Abu Marwān related to me on the authority of Isḥāq Ibn 'Abd Allāh, he on the authority of 'Umar Ibn al-Ḥikam; he said: When the Apostle of Allāh, may Allāh bless him, returned from al-Ḥudayabiyah in Dhu al-Ḥijjah and the month of Muḥarram commenced, the chiefs (رؤساء) of the Jews, who had remained in al-Madinah, and who had declared their acceptance of Islām, but were (in reality) hypocrites, went to Labīd Ibn al-A'ṣam, the Jew, who was an ally of Banu Zurayq. He was a sorcerer and the Jews knew it that he was the most proficient among them in sorcery and knowledge of poisons. They said to him: O Abu al-A'ṣam! You are a greater sorcerer than any one of us. We bewitched Muḥammad, our men and women bewitched him but it was of no avail. You must have been observing his influence over us, his antagonism to our faith, and the number

of people he has killed and sent into exile. We will recompensate you if you bewitch him in a way that he is perished. They promised to give him three dīnārs if he bewitched the Apostle of Allāh, may Allāh bless him. He wanted the comb and [P. 5] the hair of head sticking to it. He put knots into them, spat over them, buried them in a pit beneath a fat plam-tree, and later he took them and buried in the bottom of a well. The Apostle of Allāh, may Allāh bless him, felt some thing which he did not like and thought that he had done some thing which he had not. His eye-sight also suffered. Then Allāh guided him. He called Jubayr Ibn Iyās al-Zurqi, who had participated in the battle of Badr and directed him to go to the well at Dharwān. Jubayr went there and took them out. Then he (Prophet) sent for Labid Ibn al-A'ṣam and said to him: What induced you to do what you have done? Allāh has informed me about your magic and what you have done. He replied: O Abu al-Qāsim! the love of dīnārs. Isḥāq Ibn 'Abd Allāh said: Then I informed 'Abd al-Raḥmān Ibn Ka'b Ibn Mālik about it. He said: The daughters of A'ṣam and sisters of Labīd, who were greater sorcerers and more wicked than Labid had bewitched him. Labid was the person who carried the material and placed it in the bottom of the well. No sooner had they tied the knots than the Apostle of Allāh, may Allāh bless him, began to suffer from the weakening of eyesight. One of the daughters of A'ṣam came to 'Āyishah, for spying, she told her about it or she heard 'Āyishah talking about the failing eye-sight of the Apostle of Allāh, may Allāh bless him. Then she went back to her sisters and Labid and informed them. Thereupon one of them said: If he is a prophet, he will be guided (by Allāh) about this magic; and if he is otherwise, he will lose his senses and that will be a punishment for what our people and co-religionists have suffered at his hands. Allāh guided him in regard to it. Al-Hārith Ibn Qays said: O Apostle of Allāh! Should that well not be demolished? The Apostle of Allāh, may Allāh bless him, turned away his face from him. Subsequently al-Ḥārith Ibn Qays and his companions demolished it although it yielded sweet water. He (Ibn Sa'd) said: They dug another well, in the digging of which the Apostle of Allāh, may

Allāh bless him, helped them. They dug it to its water-level and subsequently it was ruined. It is said: He who brought the magical material by the order of the Apostle of Allāh, may Allāh bless him, was Qays Ibn Miḥṣan.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of Ibn al-Musayyib and 'Urwah Ibn al-Zubayr; they said: The Apostle of Allāh, may Allāh bless him, used to say: The Jews of Banu Zurayq betwitched me.

'Umar Ibn Ḥafṣ informed us on the authority of Juwaybir, he on the authority of al-Ḍaḥḥāk, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, fell ill. He was bewitched about women and food. Then two angels descended while he was in a state between sleep and waking. One of them sat by the side of his head and the other by his feet. One of them said to his companion: What is his ailment? He replied: It is the effect of witch craft that is magic. The first asked: Who did it? The other replied: Labīd Ibn al-A'ṣam, the Jew. The first asked: By what thing did he do it? The other replied: In the spathe of a palm-tree. The first asked: Where did he place it? The other replied: In the well of Dharwān under a rock. The first asked: What is its remedy? The other replied: Water of the well should be drawn, the rock should be removed and the spathe of the palm-tree should be taken out. The angels then rose. The Prophet of Allāh, may Allāh bless him, sent for 'Ali, may Allāh be pleased [**P**.**6**] with him, and 'Ammār; and ordered them to go to the pit, and do what he had heard the angels say. They approached the pit, the water of which appeared as if it was coloured with ***hinna***. They drew it, then removed the stone and took out the spathe of the palm-tree. There were eleven knots. The two ***Sūrahs*** no. 113 and 114[1] were revealed to him. No sooner did the Apostle of

1 According to most of the standard commentaries of the *Qur'ān*, the last two *Sūrahs* generally known as معوذتين were revealed on this occasion. Some writers however consider them to be among the early Makkan *Sūrahs*. See for instance Pickthal's English Translation. See Rāzi's, ***Tafsīr Kabīr*** 1294 A. H., Vol. VIII, p. 763.

Allāh, may Allāh bless him, recited a verse than a knot loosened. When all of them were loosened, he regained his urge for food and women.

Mūsa Ibn Mas'ūd informed us; (he said) : Sufyān al-Thawri informed us on the authority of al-A'mash, he on the authority of Thumāmah al-Muḥallimi, he on the authority of Zayd Ibn Arqam; he said: A man from among the Anṣārs whom the Prophet may Allāh bless him, trusted made knosts (of sorcery) and threw them into a well. Then two angels descended to pay him sick visit. One of them said to his companion: Do you know that such and such a person of the Anṣārs made knots of witchery and threw them into such and such a well. If the same be taken out, he will be cured. Some persons were then sent to the well and they noticed the water of the well had become green. They took them out and threw them away. The Apostle of Allāh, may Allāh bless him, was cured. He (Prophet) did not say any thing about it to him (to Anṣāri,) nor any sign (of displeasure) was visible in his countenance.

'Attāb Ibn Ziyād informed us; (he said) : 'Abd Allāh Ibn al-Mubārak informed us; (he said): Yūnus Ibn Yazīd informed us on the authority of al-Zuhri about a sorceror in his time. He said: He will not be put to death, because one of the men of scriptures[1] bewitched the Apostle of Allāh, may Allāh bless him, but he did not put him to death.

Muḥammad Ibn 'Umar informed us; (he said): Ibn Jurayj related to me on the authority of 'Aṭa; (second chain) he (Ibn Sa'd) said: Ibn Abi Ḥabībah related to me on the authority of Dāwūd Ibn al-Ḥuṣayn, he on the authority of 'Ikrimah: Verily the Apostle of Allāh, may Allāh bless him, pardoned him (sorcerer). 'Ikrimah said: After pardoning him whenever he happened to see him, he turned his face.

Muḥammad Ibn 'Umar said: This version is more sound (أثبت) in our view than the narration that the Apostle of Allāh, may Allāh bless him, put him to death.

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1 It refers to Labīd Ibn al-'A am who was a Jew.

ACCOUNT OF THE POISON WHICH WAS GIVEN TO THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Abu Mu'āwiyah al-Ḍarīr (blind) informed us ; (he said) : al-A'mash informed us on the authority of Ibrāhīm; he said: They (people) say; Verily, the Jews poisoned the Apostle of Allāh, may Allāh bless him, and Abu Bakr.

'Umar Ibn Ḥafṣ informed us on the authority of Mālik Ibn Dīnār, he on the authority of al-Ḥasan: Verily, a Jewish woman presented poisoned (meat of) a she-goat to the Apostle of Allāh, may Allāh bless him. He took a piece from it, put it into his mouth chewed it and threw it away. Then he said to the Companions: Halt! verily, its leg tells me that it is poisoned. Then he sent for the Jewish woman and asked her: What induced you to do what you have done? She replied: I wanted to know if you are true ; in that case Allāh will surely inform you, and if you are a liar I shall relieve the people of you.

Sa'īd Ibn Muḥammad al-Thaqafi informed us on the authority of Muḥammad Ibn 'Umar, he on the authority of Abu Salamah Ibn 'Abd al-Raḥmān; he said: The Apostle of Allāh, may Allāh bless him, did not eat things given in charity (صدقة) but ate from things given as present (هدية.) A Jewish woman presented him [P. 7] a roasted she-goat. The Apostle of Allāh, may Allāh bless him, and his Companions ate from it. It (goat) said: I am poisoned. He said to his Companions: Hold your hands ! because it has informed me that it is poisoned. They withdrew their hands, but Bishr Ibn al-Bara expired. The Apostle of Allāh, may Allāh bless him, sent for her (Jewess) and asked her: What induced you to do what you have done? She replied: I wanted to know if you are a prophet, in that case it will not harm you and if you are a king, I shall relieve the people of you. He gave orders and she was put to death.

Sa'īd Ibn Sulaymān informed us; (he said) : 'Abbād Ibn al-'Awwām informed us on the authority of Hilāl Ibn Khabbāb, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās:

Verily, a woman of the Jews of Khaybar presented poisoned (meat of) a goat to the Apostle of Allāh, may Allāh bless him. Then he recognized that it was poisoned, so he sent for her and asked her: What induced you to do what you have done? She replied: I thought if you are a prophet, Allāh will inform you, and if you are a pretender, I shall relieve people of you. When the Apostle of Allāh, may Allāh bless him, felt (sick) he got himself cupped. He (Ibn 'Abbās) continued: Once (Prophet) set out for Makkah and when he put *iḥrām* he felt (sick) he got himself cupped.

Sa'īd Ibn Sulaymān informed us; (he said): 'Abbād Ibn al-'Awwām informed us on the authority of Sufyān Ibn Ḥusayn, he on the authority of al-Zuhri, he on the authority of Sa'īd Ibn al-Musayyib and Abu Salamah Ibn 'Abd al-Raḥmān, they on the authority of Abu Hurayrah; (he related a narration) similar to it or nearly similar to it and (added) that the Apostle of Allāh, may Allāh bless him, did not take action against her.

Abu al-Walīd Hishām al-Ṭayālisi informed us; (he said): Abu 'Awānah informed us on the authority of Ḥusayn, he on the authority of 'Abd al-Raḥmān Ibn Abi Layla; he said: The Apostle of Allāh, may Allāh bless him, was bewitched and then a man came to him and cupped him at his temples with a horn.

Mūsa Ibn Dāwūd informed us; (he said): Ibn Lahī'ah informed us on the authority of 'Umar the *mawla* (enfranchised slave) of Ghufrah; he said: The Apostle of Allāh, may Allāh bless him, ordered the woman, who had served (poisoned meat of) goat to him to be put to death.[1]

Muḥammad Ibn 'Umar informed us; (he said): Ibrāhīm Ibn Isma'īl Ibn Abi Ḥabībah related to me on the authority of Dāwūd Ibn al-Ḥusayn, he on the authority of Abu Sufyān, he on the authority of Abu Hurayrah; (second chain) Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of 'Abd al-Raḥmān Ibn 'Abd Allāh Ibn Ka'b Ibn Mālik, he

1 It may be noted that the woman was put to death not for giving poisoned meat to the Prophet, but because Bishr Ibn Bara had died after eating it.

on the authority of Jābir Ibn 'Abd Allāh; (third chain) Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah related to me on the authority of Yūnus Ibn Yūsuf, he on the authority of Sa'īd Ibn al-Musayyib; (fourth chain) 'Umar Ibn 'Uqbah related to me on the authority of Shu'bah, he on the authority of Ibn 'Abbās; some of them furnished additional information; they said: When the Apostle of Allāh, may Allāh bless him, conquered Khaybar and he had peace of mind, Zaynab Bint al-Ḥārith, the brother of Marḥab, who was the spouse of Sallām Ibn Mishkam, inquired: Which part of the goat is liked by Muḥammad? They said: The foreleg. Then she slaughtered one from her goats and roasted it (the meat). Then she wanted [P. 8] a poison which could not fail. The Jews discussed about poisons and became united on one poison. She poisoned the she-goat putting more poison on the forelegs, and shoulder. When the sun had set and the Apostle of Allāh, may Allāh bless him, returned ofter leading the people in ***Maghrib*** (sun-set) prayers, she sat by his feet. He asked her about her. She said: O Abu al-Qāsim ! here is a present which I wish to offer to you. The Prophet, may Allāh bless him, ordered it to be taken. It was served to him and to his Companions who were present and among those who were present was Bishr Ibn al-Bara Ibn Ma'rūr. Then the Apostle of Allāh, may Allāh bless him, said: Come closer and have night meal. The Apostle of Allāh, may Allāh bless him, took the foreleg, a piece of which he put into his mouth. Bishr Ibn al-Bara took another bone and put it into his mouth. When the Apostle of Allāh, may Allāh bless him, ate one morsel of it Bishr ate his and other people also ate from it. Then the Apostle of Allāh, may Allāh bless him, said: Hold back your hands ! because this foreleg; and according to another version, the shoulder of the goat, has informed me that it is poisoned. Thereupon Bishr said : By Him Who hath made you great (أكرمك) ! I discovered it from the morsel I took. Nothing prevented me from emitting it out, but the idea that I did not like to make your food unrelishing. When you had eaten what was in your mouth, I did not like to save my life after yours, and I also thought you would not have eaten it if there was some thing wrong.

Bishr did not rise from his seat but his colour changed to that of *taylsān* (a green cloth). For a year the pain did not permit him to change his sides but with the help of others and then he expired. According to another version, he died before leaving his seat. He (Ibn Sa'd) said : A piece of it was dropped before a dog who ate it and died (instantaneously) without being able to move its foreleg. The Apostle of Allāh sent for Zaynab Bint al-Ḥārith and said to her : What induced you to do what you have done ? She replied : You have done to my people what you have done. You have killed my father, my uncle and my husband, so I said to myself : If you are a prophet, the foreleg will inform you ; and others have said : If you are a king we will get rid of you. The Jewess returned as she had come. He (Ibn Sa'd) said : The Apostle of Allāh, may Allāh bless him, handed her over to the heirs of Bishr Ibn al-Bara who put her to death. This is the approved version with us. The Apostle of Allāh, may Allāh bless him, got himself cupped in the back of the neck because of what he had eaten. Abu Hind cupped him with a horn and a knife. The Apostle of Allāh, may Allāh bless him, ordered his Companions and they got themselves cupped in the middle of their heads. The Apostle of Allāh, may Allāh bless him, lived after this three years, till in consequence of his pain he passed away. During his illness he used to say : I did not cease to find the effect of the (poisoned) morsel, I took at Khaybar and I suffered several times (from its effect) but now I feel the hour has come of the cutting of my jugular vein, which is a vein in the back. The Apostle of Allāh, may Allāh bless him, died a martyr. May Allāh's blessings, His mercy, and His pleasure be on him.

[P. 9] ACCOUNT OF THE GOING OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, TO (GRAVE YARD OF) AL-BAQĪ' AND HIS PRAYING FOR THE FORGIVENESS OF THOSE BURIED THERE AND THE MARTYRS.

Ma'an Ibn 'Īsa informed us ; (he said) : Mālik Ibn Anas

informed us on the authority of Ibn Abi 'Alqamah, he on the authority of his mother; she said: I heard 'Āyishah saying: One night the Apostle of Allāh, may Allāh bless him, rose, wore his clothes, and went out. I ordered my maid-servant Barīrah to go behind him. He reached al-Baqī', where he stood as long as Allāh willed him to stand. Then he returned and Barīrah had come earlier and informed me about it. I did not mention it to him until the following morning. Then I mentioned it to him and he replied: I was sent (by Allāh) toward those buried in al-Baqī' to offer prayers for them (لأصلي عليهم).

Nūḥ Ibn Yazīd al-Mu'addib and Muḥammad Ibn al-Ṣabbāḥ informed us; they said: Shurayk informed us on the authority of 'Āṣim Ibn 'Ubayd Allāh, he on the authority of 'Abd Allāh Ibn 'Āmir Ibn Rabī'ah, he on the authority of 'Āyishah; she said: One night I did not see the Prophet, may Allāh bless him, so I went in search of him and lo! he was in al-Baqī' where he said: May peace be on you believers! you are the residents of al-Baqī', our predecessors and I shall join you. O Allāh! do not deprive us from the reward which they have received and do not put us to trial after them. Then he turned to me and remarked: Woe be to her! I wish she had known what she had done.

Sa'īd Ibn Sulaymān informed us; (he said): Ismā'īl Ibn Ja'far al-Madani informed us; (second chain) Khālid Ibn Khidāsh informed us; (he said): 'Abd al-'Azīz Ibn Muḥammad al-Darāwardi informed us; both of them on the authority of Shurayk Ibn 'Abd Allāh Ibn Abi Namir, he on the authority of 'Aṭā Ibn Yasār, he on the authority of 'Āyishah; she said: Whenever by night, the Apostle of Allāh, may Allāh bless him, was in my apartment, he used to go to al-Baqī' in the late hours of night and say: Peace be on you the believers! the residents of al-Baqī'! (دار قوم) the promise made to you and to us (is true); and I shall join you if Allāh will. O Allāh! pardon those buried in al-Baqī' al-Gharqad.

Muḥammad Ibn 'Umar informed us ; (he said) : Ibrāhim Ibn Ismā'il Ibn 'Abd al-Raḥmān al-Makhzūmi informed us on the authority of his father, he on the authority of 'Āyishah ; she said : The Apostle of Allāh, may Allāh bless him, rose suddenly from his bed at mid-night. I said : O Apostle of Allāh ! may my mother and father be sacrificed for you, where are you going ? He replied : I have been ordered to ask forgiveness for those buried at al-Baqī'. She said : The Apostle of Allāh, may Allāh bless him, went out accompanied by his enfranchised slave Abu Rāfi'. Afterwards Abu Rāfi' used to relate saying : The Apostle of Allāh, may Allāh bless him, continued begging forgiveness for a long time. Then he returned and said : O Abu Rāfi' ! I was given choice between the treasures of the world and the everlasting abode, then between paradise and meeting my Lord, I chose meeting with my Lord, (لقاء ربي).

Muḥammad Ibn 'Umar informed us ; (he said): Isḥāq Ibn Yaḥya Ibn Ṭalḥah related to me on the authority of 'Amr Ibn Shu'ayb, he on the authority of his father, he on the authority of his ('Amr's) grand-father, he on the authority of Abu Muwayhibah, the enfranchised slave of the Apostle of Allāh, may Allāh bless him, he said : The Apostle of Allāh, may Allāh bless him, said (to me) at mid-night : O Abu Muwayhibah ! I have been ordered to beg forgiveness [P. 10] for those buried in al-Baqī', so come out with me. He set out and I accompanied him till he reached al-Baqī' where he continued begging Allāh's forgiveness for a long time for those who are buried there. Then he said (addressing to those buried there) : You are to be congratulated for the condition in which you are and how the other people have been. Disturbances[1] are coming forth and they will follow as parts of dark night follow each other, and every one following will be worse than the foregoing one. Turning to me he said : O Abu Muwayhibah ! the treasures of the world were offered to me

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1 بما اصبحتم فيه عما اصبح الناس, 'Abd Allāh al-'Imādi in his Urdu Translation (Hyd. Deccan, 1944, Vol. IV, p. 13), has rendered it thus : "The condition in which morning dawned on you, and morning dawned on others."

along with eternal life and the paradise ; then I was given choice between this and meeting my Lord and the paradise. Thereupon I (Ibn Muwayhibah) said: May my father and mother be sacrificed for you ! take the treasures of the world and eternal life and then the paradise. He said : I have chosen meeting my Lord and the paradise. When he returned, he suffered from the pain, as a result of which he expired, may Allāh bless him.

Ma'an Ibn 'Īsa and Muḥammad Ibn Ismā'il Ibn Abi Fudayk informed us on the authority of Hishām Ibn Sa'd, he on the authority of Zayd Ibn Aslam ; (second chain) Muḥammad Ibn 'Umar informed us ; (he said) : Usāmah Ibn Zayd Ibn Aslam informed us on the authority of 'Aṭā Ibn Yasār : (Some one) came to the Apostle of Allāh, may Allāh bless him, and said to him to go and pray for those buried in al-Baqī'. We went there and prayed for them, saying : O Allāh ! forgive those who are buried in al-Baqī'. He returned and slept. Then (some one) came to him and said to him to go to pray for the martyrs of Uḥud. He went to Uḥud and prayed for the martyrs of Uḥud. He returned with a piece of cloth tied round his head. That was the beginning of the illness as a result of which he died ; may Allāh bless him.

'Attāḥ Ibn Ziyād informed us; (he said) : 'Abd Allāh Ibn al-Mubārak informed us ; (he said) : Ibn Lahī'ah informed us ; (he said) : Yazīd Ibn Abi Ḥabīb related to me that Abu al-Khayr related to them : Verily the Apostle of Allāh, may Allāh bless him, prayed for the martyrs of Uḥud after eight years like one bidding farewell to the living and the dead. Then he climbed up the pulpit and said (to the people) : I happen to be your precurser, I shall be a witness for you and the place of your return is *Ḥawḍ* (lit. tank)[1], and verily, I am seeing from my place here. I do not fear that you will return to polytheism but I fear the temptations of the world for which you shall vie with each other. 'Uqbah said : It was the last glimpse of the Apostle of Allāh, may Allāh bless him, that I had.

1 Reference is to *Ḥawḍ Kawthar*, the reservoir of nectar in Paradise.

ACCOUNT OF THE BEGINNING OF THE ILLNESS, وجع WHICH CAUSED THE DEATH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihab; he said: 'Āyishah said: The illness of which the Apostle of Allāh, may Allāh bless him, died, commenced (when he was) in the apartment of Maymūnah. He left it and came over to me the same day. She said: I said: Woe be to my head! He said: I wish it had been while I was alive so that I could say prayers over you and bury you. Thereupon I said: I see that today you will marry another woman.[1] [P. 11] She said: The Apostle of Allāh, may Allāh bless him, said: Nay! I am suffering from headache! alas for it.[2] Then the Apostle of Allāh, may Allāh bless him, returned to the apartment of Maymūnah and his pain increased.

Al-Faḍl Ibn Dukayn informed us; (he said): Muḥammad Ibn Muslim informed us on the authority of Ibrāhīm Ibn Maysirah; he said: The Apostle of Allāh, may Allāh bless him, came to 'Āyishah, and she said: Alas the head! Thereupon the Prophet, may Allāh bless him, said: Alas! it is my head. This was the beginning of the illness of which he died. Before this he had never complained of any pain from which he suffered.

Muḥammad Ibn 'Umar informed us; (he said): Abu Ma'shar informed us on the authority of Muḥammad Ibn Qays; (second chain) Muḥammad Ibn 'Umar said: 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali informed us on the authority of his father, he on the authority of his ('Abd Allāh's) grand-father; he said: The illness of the Apostle of Allāh, may Allāh bless him, commenced on Wednesday and the duration of his illness until his death may Allāh bless him, was thirteen days.

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1 Shaykh 'Abd al-Ḥaq, *Madārij al-Nubuwwah*, Cawnpore, 1905, Vol. II, p. 536, has rightly pointed out she had said these words in humorous mood.

2 According to another narration the Prophet had hinted that he would not be relieved of that pain. *Ibid.*

ACCOUNT OF THE SEVERITY OF THE ILLNESS (شدة المرض) OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Al-Faḍl Ibn Dukayn informed us on the authority of Shaybān Ibn 'Abd al-Raḥmān; (second chain) Muslim Ibn Ibrāhīm informed us; (he said): Abān Ibn Yazīd al-'Aṭṭār informed us; both of them said: Yaḥya Ibn Abi Kathīr informed us on the authority of Abū Qilābah, he on the authority of 'Abd al-Raḥmān Ibn Shaybah, he on the authority of Umm al-Mūminīn 'Āyishah; she said: Verily, the Apostle of Allāh, may Allāh bless him, was severely struck by pain and he began to change sides on his bed and complain of it. 'Āyishah said to him: O Apostle of Allāh! if any one of us had behaved in this way, you would have objected to it. The Apostle of Allāh, may Allāh bless him, said to her: "The pious," according to the version of al-Faḍl Ibn Dukayn and "the believers" according to the version of Muslim Ibn Ibrāhim: "suffer hardships, because a believer does not suffer from a thorn-prick or some other pain milder than that but, Allāh elevates his position and pardons one of his sins;" according to Muslim and "Allah pardons one of his sins." according to al-Faḍl Ibn Dukayn:

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us; (he said): Isrā'il Ibn Yūnus informed us on the authority of Ash'ath Ibn Abi al-Sha'tha, he on the authority of Abu Burdah, he on the authority of one of the wives of the Prophet, may Allāh bless him, whom he believed to be 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, fell ill and his restlessness or pain became severe. She said: I said: O Apostle of Allāh! you are uneasy and restless. If any woman from us had acted in like manner you would have wondered at her. He said: Do you not know that if a believer suffers hardship, his faults are redeemed.

Hāshim Ibn al-Qāsim informed us; (he said): Abu Mu'āwiyah Shaybān informed us on the authority of Ash'ath Ibn Sulaym, he on the authority of Abu Burdah; he said: The Apostle of Allāh, may Allāh bless him, fell ill and his pain became very

severe and rendered him restless. When he had some relief, one of his wives said to him: You complained of your illness and if any one of us had done so, she would have feared that you would object to it. He said: You do not know when a believer suffers from illness his sins are forgiven.

Qabīṣah Ibn 'Uqbah informed us; (he said): [P. 12] Sufyān informed us on the authority of al-A'mash, he on the authority of Abu Wā'il, he on the authority of Masrūq, he on the authority of 'Āyishah; she said: I never saw any one suffering from more severe pain than the Apostle of Allāh, may Allāh bless him.

Abu Mu'āwiyah al-Ḍarīr (blind) and Ya'la Ibn 'Ubayd informed us; they said: al-A'mash informed us on the authority of Ibrāhīm al-Taymi, he on the authority of al-Hārith Ibn Suwayd, he on the authority of 'Abd Allāh; he said: I went to the Prophet, may Allāh bless him, who was ill; I touched his body and said: O Apostle of Allāh! you are very ill. He said: Yes! my illness is equal to that of two men. He ('Abd Allāh) said: I said to him: You will be recompensed with reward equal to that of two men. He said: Yes! by Him in Whose hand is my life, no Muslim on earth suffers from disease or any thing else but Allāh makes him drop his sins as a tree drops its leaves.

Abu al-Mughīrah al-Naḍr Ibn Ismā'īl informed us on the authority of al-A'mash he on the authority of Ibrāhīm, he on the authority of 'Alqamah; he said: 'Abd Allāh Ibn Mas'ūd went to the Prophet, may Allāh bless him, and put his hand on his body. Then he said: O Apostle of Allāh! you are very ill. He said: Yes! my illness is equal to that of two men. He (narrator) said: I said: O Apostle of Allāh! your reward will be equal to that of two men. He said: Yes! no Muslim on earth suffers from disease or anything else but Allāh makes him drop his sins as the tree drops its leaves.

'Ubayd Allāh Ibn Mūsa al-'Absi informed us on the authority of Mūsa Ibn 'Ubaydah al-Rabadhi, he on the authority of Zayd

Ibn Aslam, he on the authority of Abu Sa'id al-Khudri ; he said : We went to the Prophet, may Allāh bless him, who had such high fever that none of us, could dare touch his body with our hands. Then we began to recite : Glory be to Allāh ! Thereupon the Apostle of Allāh, may Allāh bless him, said : There is none who suffers more than the prophets ; as our sufferings are severe so our recompensation is also doubled. Among the prophets there may be one who suffers from the biting of the lice which kills him, and there may be another who has no cloth except his cloak to cover his nakedness.

Khālid Ibn Khidāsh informed us ; (he said) : 'Abd Allāh Ibn Wahb informed us on the authority of Hishām Ibn Sa'd, he on the authority of Yazīd Ibn Aslam, he on the authority of 'Aṭa Ibn Yasār : Verily, Abu Sa'īd al-Khudri went to the Apostle of Allāh, may Allāh bless him, who had very high fever and there was a sheet covering his body.' He (Abu Sa'īd) placed his hand on the sheet and felt the heat from over it. Then he said : How severe is your fever ! He (Prophet) said : It is so, and our suffering is severe and so our recompensatiom is double. He (al-Khudri) asked : Who are the people that suffer most ? He replied : The prophets. He asked : Next to them ? He replied : The pious ; one of them may suffer from poverty so that he does not have a piece of cloth except a cloak to cover tne body. Another suffers from the lice which kill him. Verily, every one of them is more pleased with the suffering than any one of you with the reward.

'Affān Ibn Muslim informed us ; (he said) : Abu Hilāl informed us ; (he said) : Bakr Ibn 'Abd Allāh informed us : Verily, 'Umar went to the Prophet, may Allāh bless him, who was suffering from fever or intermittent fever. He (Bakr) said : He ('Umar) put his hand on his body but drew it back because of the severity of temperature. He (Bakr) said : He ('Umar) said : O Prophet of Allāh : [P. 13] How severe is your intermittent fever or how severe is your constant fever ! He replied : Tonight or last night I recited

seventy *Sūrahs*, out of which seven were *al-Ṭiwāl*.[1] He ('Umar) said: O Prophet of Allāh! "Allāh has forgiven you of your sin that which is past and which to come",[2] so you could be lenient to yourself. He replied: Should I not be a thankful servant (عبداً شكوراً)?

Abu Usāmah informed us on the authority of Sulaymān Ibn al-Mughīrah, he on the authority of Thābit *i. e.*, al-Bunāni; he said: The Apostle of Allāh, may Allāh bless him, came out to his Companions and the symptoms of pain were visible on him, he said: I am as you see me but I recited seven long *Sūrahs* yesterday.

Yazīd Ibn Hārūn and al-Faḍl Ibn Dukayn informed us; they said: Mis'ar informed us on the authority of Ziyād Ibn 'Ilāqah; he (Ibn Sa'd) said: al-Faḍl said on the authority of al-Mughīrah Ibn Shu'bah, but Yazīd did not mention him (*i. e.*, al-Faḍl traced the chain to al-Mughīrah whom Yazīd omitted: Verily, the Prophet may Allāh bless him, used to stand (in superagatory *tahajjud* prayers) till his feet were swollen. It was said to him: "Allāh has forgiven you of your sin that which is past and which to come".[2] He replied: Should I not be a thankful servant?

Yazīd Ibn Hārūn and Abu Usāmah informed us on the authority of Hishām, he on the authority of al-Ḥasan; he said: When the Apostle of Allāh, may Allāh bless him, used to put in great efforts in performing prayers and fasting and looked like an old water-skin when he appeared before his Companions. Yazīd added in his version: He was the healthiest of the people.

Hāshim Ibn al-Qāsim informed us; (he said): Abu Mu'āwiyah Shaybān informed us on the authority of 'Āṣim, he on the authority of Muṣ'ab Ibn Sa'd, he on the authority of his father; he said: I asked the Apostle of Allāh, may Allāh bless him,: Who among the people are those who suffer most? He replied: The prophets, then who are next to them (in piety) and then who

1 *Al-Ṭiwāl* (lit. long), it is used for the longer *Sūrahs* of *Al-Qur'ān*.
2 *Al-Qur'ān*, 48 : 2.

are next to them (in piety). A man suffers in accordance to his faith. If he is strict in his faith his suffering is severe and if he is slack he suffers in proportion to (slackness in) his faith. The sufferings come to a servant and do not leave him walking on the earth until his sins are forgiven.

'Abd al-Wahhāb informed us ; (he said) : Hishām al-Dastawā'i informed us on the authority of 'Āṣim Ibn Bahdalah, he on the authority of Muṣ'ab Ibn Sa'd ; he said : Sa'd Ibn Mālik said : O Apostle of Allāh ! Who among the people are the greatest sufferers ? He narrated like the previous *ḥadīth*.

Al-Faḍl Ibn Dukayn informed us ; (he said) : Ismā'īl Ibn Muslim al-'Abdi informed us ; (he said) : Abu al-Mutawakkil informed us : Verily, the Apostle of Allāh, may Allāh bless him, fell ill, till his illness became severe and Umm Salamah began to cry ; thereupon he said : Keep quiet ! none but an infidel cries.

Yazid Ibn Hārūn informed us ; (he said) : Ismā'īl Ibn 'Ayyāsh informed us on the authority of Isḥāq Ibn 'Abd Allāh Ibn Abi Farwah, he on the authority of a person, he on the authority of 'Āyishah ; she said : I do not cease emulating without grudge the severity of death of a believer after witnessing its severity on the Apostle of Allāh, may Allāh bless him.

[P. 14] ACCOUNT OF WHAT THE APOSTLE OF ALLĀH MAY ALLĀH BLESS HIM, CHANTED TO WARD OFF EVIL AND WHAT GABRIEL CHANTED TO WARD OFF EVIL.

Abu Mu'āwiyah al-Ḍarīr (blind) informed us; (he said): al-A'mash informed us on the authority of Muslim, he on the authority of Masrūq, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, used to chant: O Lord of mankind take away the trouble, cure me, Thou art the Curer;

there is no remedy except from Thee and that is a remedy that does not betray the sick. She said: the Apostle of Allāh, may Allāh bless him, fell severely ill, and ultimately he died I held his hand and began to rub it and chanted the same words to ward off evil; but he drew back his hand and said: O Lord! forgive me and let me join the kind Companion الرفيق. She said: These were the last of his words that I heard.

Isḥāq Ibn Yūsuf al-Azraq informed us; (he said): Hishām al-Dastawā'i informed us on the authority of Ḥammād, he on the authority of Ibrāhīm; he said: When the Apostle of Allāh, may Allāh bless him, visited a sick person, he used to rub his face and his chest with his hand and chanted: O Lord of mankind! remove the evil, and cure him and Thou art the Giver of health. There is no remedy except from Thee, a remedy, that does not betray the sick. He (Ibrāhīm) said: When the Apostle of Allāh, may Allāh bless him, fell ill, he reclined against 'Āyishah. She took hold of his hand and began to rub it on his face and chest chanting the same words. The Apostle of Allāh, may Allāh bless him, withdrew his hand from her grip and said: O Allāh! bestow the eternal garden (جنة الخلد) (on me).

Ma'an Ibn 'Īsa al-Qazzāz informed us; (he said): Mālik Ibn Anas informed us on the authority of Ibn Shihāb, he on the authority of 'Urwah, he on the authority of 'Āyishah: Verily, whenever the Apostle of Allāh, may Allāh bless him, fell ill, he recited prayers of protection and blew (his breath) upon himself. She said: When his pain became severe, I recited those words rubbing his hand in the hope of receiving God's blessings.

'Affān Ibn Muslim informed us; (he said): Yazīd Ibn Zuray' informed us; (he said): Ma'mar informed us on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, during his last illness, chanted prayers for protection and blew (his breath) upon himself. When the illness became severe I started blowing my breath upon him after reciting those prayers and rubbing his hand on his body.

'Ārim Ibn al-Faḍl, Sulaymān Ibn Ḥarb and Khālid Ibn Khidāsh informed us; they said: Ḥammād Ibn Zayd informed us on the authority of 'Amr Ibn Mālik al-Nukri, he on the authority of Abu al-Jawza, he on the authority of 'Āyishah; she said: I used to invoke Divine protection for the Prophet, may Allāh bless him, when he fell ill, saying: O Lord of mankind remove the pain, cure is in Thy hands. There is no giver of health other than Thee, so grant him the cure that does not betray the sick man. She said: When he suffered from the illness of which he died I went to him, recited the same, words, but he said: Remove [P. 15] your hand from me. Verily, it profited me in past days.

'Ubayd Allāh Ibn Ja'far al-Raqqi informed us; (he said): 'Ubayd Allāh Ibn 'Amr informed us on the authority of Isḥāq Ibn Rāshid, he on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Āyishah; (she said): Verily, during his illnes the Prophet, may Allāh bless him, recited *al-Mu'awwadhatayn* and blow his breath upon his body[1] while rubbing his face with his hand.

Abu Bakr Ibn Abi Murrah al-Makki informed us; (he said): Nāfi' Ibn 'Umar related to me; (he said): Ibn Abi Mulaykah related to me; he said: 'Āyishah was rubbing the chest of the Apostle of Allāh, may Allāh bless him, and reciting: O Lord of mankind remove this pain; Thou art the Doctor (طبيب) andThou art the Curer. Thereupon the Prophet, may Allāh bless him, said: Let me join the *Companion* (الرفيق) let me join the *Companion*.

Hāshim Ibn al-Qāsim al-Kināni informed us; (he said): al-Mas'ūdi informed us on the authority of al-Qāsim; he said: The Prophet, may Allāh bless him, was stung by a scorpion. He sent for water and salt and recited: Say: He is Allāh, the One! Say: I

1 *Al-Qur'ān, Sūrahs* 113 and 114. These two *Sūrahs* are known as the two cries for refuge and protection. The *Sūrah al-Falaq* (the Day break) is the prayer for protection from fears proceeding from the unknown. In *Al Nās* (Mankind) the protection is sought from the evil in a man's heart and in the hearts of other men.

seek refuge in the Lord of Daybreak; Say: I seek the refuge in the Lord of Mankind; till he finished them.[1]

Yaḥya Ibn Ḥammād informed us; (he said): Abu 'Āwānah informed us on the authority of Sulaymān i. e. al-A'ma<u>sh</u>, he on the authority of Abu al-Ḍuḥa, he on the authority of Masrūq; he said: 'Āyi<u>sh</u>ah said: When some one from among us fell ill, the Apostle of Allāh, may Allāh bless him, used to rub him with his right hand and say: O Lord of mankind! remove the pain, cure him and Thou art the Healer, there is no remedy, except from Thee, that does not betray a sick man. She said: When his condition grew serious, I held his right hand and rubbed his body with it and repeated: O Lord of mankind! remove the distress, cure him and Thou art the Curer. He withdrew his hand from mine and said twice: O Allāh! forgive me and let me join the high company. She said: I did not know of his coming death, until, I did not observe his serious condition.

Al-Ḥasan Ibn Mūsa informed us; (he said): <u>Sh</u>aybān informed us on the authority of Yaḥya Ibn Abi Ka<u>th</u>īr, he on the authority of Muḥammad Ibn Ibrāhīm: Verily, Abu 'Abd Allāh informed him that Ibn 'Ābis al-Juhani informed him: Verily, the Apostle of Allāh, may Allāh bless him, said: O Ibn 'Ābis! should I not inform thee of the best of the prayers, for protection. He (Ibn 'Ābis) said: Yes! The Apostle of Allāh, may Allāh bless him, said: The *Sūrahs*, (commencing). "I seek refuge with the Lord of mankind" and "I seek refuge with the Lord of day break"[2]

Ma'an Ibn 'Īsa informed us; (he said): Mu'āwiyah Ibn Ṣāliḥ informed us on the authority of 'Abd al-Raḥmān Ibn Sā'ib al-Hilāli, who was nephew (brother's son) of Maymūnah, the wife of the Prophet, may Allāh bless him, he said: Maymūnah said to me: O my brother's son! Come on, I shall chant on thee the charm (رقية) of the Apostle of Allāh, may Allāh bless him. Then she said: In the name of Allāh I recite for you; and Allāh will cure you of every

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1 These are the opening words of the *Sūrahs* 112, 113, 114, of *al-Qur'ān*.

2 *Sūrahs* 113 & 114 *Tr*.

illnes of yours. O Lord of mankind! remove the pain and cure him since there is no curer except Thee.

'Ali Ibn 'Abd Allāh Ibn Ja'far informed us ; (he said): Sufyān Ibn 'Uyaynah informed us; (he said): 'Abd Rabbih Ibn Sa'īd related to me on the authority of 'Amrah, she on the authority of 'Āyishah: Verily, the Apostle of Allāh, may Allāh bless him, said: In the name of Allāh, the clay of our land mixed with saliva of some of us will cure our sick with the permission of Allāh.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus and Sa'īd Ibn [P. 16] Sulaymān informed us; they said: Abu Shihāb informed us on the authority of Dāwūd, he on the authority of Abu Naḍrah, he on the authority of Abu Sa'īd; he said: The Apostle of Allāh, may Allāh bless him, fell ill and he i. e., Gabriel, peace be on him, chanted on him, saying: In the name of Allāh I chant on to ward off from you every thing that harms you and (to ward off you) against, every envier and from every evil eye and Allāh will heal you.

Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways informed us ; (he said): Sulaymān Ibn Bilāl informed us ; (second chain) Ismā'īl Ibn 'Abd Allāh Ibn Abi Uways informed us ; (he said): 'Abd al-'Azīz Ibn Muḥammad al-Darāwardi informed us; both of them informed us on the authority of Yazīd Ibn 'Abd Allāh Ibn al-Hād, he on the authority of Muḥammad Ibn Ibrāhīm Ibn al-Ḥārith al-Taymi, he on the authority of Abu Salamah Ibn 'Abd al-Raḥmān, he on the authority of 'Āyishah, the wife of' the Prophet, may Allāh bless him; she used to say: When the Apostle of Allāh, may Allāh bless him, fell ill, Gabriel chanted on him saying: In the name of Allāh Who will cure you and Who will heal you from every malady (and will ward off) the evil of envier who envies and from smite of the evil eye.

Muḥammād Ibn 'Abd Allāh al-Anṣāri informed us ; (he said) : 'Aṭa, 'Amr Ibn Shu'ayb and Jubayr Ibn Abi Sulaymān informed us: Verily, Gabriel used to chant on Muḥammad, may Allāh bless him, saying: In the name of Allāh, the Compassionate, the Merciful. In the name of Allāh I chant to ward off every thing that

harms you, blemish of every eye, blowing of an envier and iniquity of an unjust: In the name of Allāh I chant and Allāh will heal you.

Abu 'Āmir al-'Qadi informed us on the authority of Zuhayr Ibn Muḥammad, he on the authority of Yazid Ibn 'Abd Allāh Ibn al-Hād, he on the authority of 'Āyishah; she said: When the Apostle of Allāh, may Allāh bless him, felt unwell, Gabriel enchanted on him saying: In the name of Allāh, Who will cure you from every illness and will ward off the evil of every envier who envies and blemish of every evil eye.

Al-Faḍl Ibn Dukayn informed us; (he said): Ṭalḥah Ibn 'Amr informed us on the authority of 'Aṭa; he said: Verily, the amulet with which Gabriel protected the Prophet, may Allāh bless him, when the Jews bewitched him, was: In the name of Allāh I chant on you. In the name of Allāh Who will cure you from every illnes that troubles you, take it, it will give you joy from the evil of envier when he envies.

ACCOUNT OF THE OFFERING OF PRAYERS BY THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, WITH HIS COMPANIONS DURING HIS ILLNESS.

'Affān Ibn Muslim informed us; (he said): Ḥammād Ibn 'Urwah informed us on the authority of 'Urwah, he on the authority of 'Āyishah: Verily, the Apostle of Allāh, may Allāh bless him, suffered from pain and his Companions came in to see him (عادة). He led the prayers sitting, while they were standing. He signalled them to sit down. When he had finished the prayers, he said: Verily, the *Imām* is appointed to be followed. When he says: "Allāh is Great" say: "Allāh is Great". When he bows down, you should also bow down. When he goes into prostration you should also go into prostration. When he sits you should also sit; and you should do as the *Imām* does.

Sufyān Ibn 'Uyaynah informed us on the authority of al-Zuhri who had heard Anas Ibn Mālik saying: The Apostle of Allāh, [P. 17] may Allāh bless him, fell down from a horse and his right side received a scratch. We went in to see him. The hour of prayers arrived and he led us in prayers seated and we were also seated. When he finished the prayers, he said: An *Imām* is appointed to be followed. When he says: "Allāh is Great" say; "Allāh is Great." When he bows down, you should also bow down. When he raises (his head), you should also raise (your head). When he says: "Allāh hears him who praises Him", say: "O Lord! all praise is due to Thee." When he offers the prayers sitting, you should offer the prayers sitting.

Ṭalq Ibn Ghannām al-Nakha'i informed us; (he said): 'Abd al-Rahmān Ibn Jurays informed us; (he said): Ḥammād related to me on the authority of Ibrāhim; he said: The Apostle of Allāh may Allāh bless him, led the people in prayers in his severe illness, reclining on Abu Bakr.

Yazīd Ibn Hārūn informed us; (he said): Muḥammad Ibn 'Amr informed us on the authority of Abu Salamah, he on the authority of Abu Hurayrah; he said: The Apostle of Allāh, may Allāh bless him, said: The *Imām* is appointed to be followed. When he says: "Allāh is Great"; say: "Allāh is Great"; When he bows down, bow down. When he says: "Allāh hears him who praises Him"; say: "O our Lord! all praise is due to Thee". When he offers prayers sitting, all of you should offer prayers sitting.

ACCOUNT OF THE ORDER OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, TO ABU BAKR TO LEAD THE PEOPLE IN PRAYERS DURING HIS ILLNESS.

Yazīd Ibn Hārūn informed us; (he said): Yaḥya Ibn Sa'īd informed us on the authority of Abi Bakr Ibn Mulaykah, he on the

authority of 'Ubayd Ibn 'Umayr al-Laythi: Verily, during his illness, which resulted in his death, the Apostle of Allāh, may Allāh bless him, ordered Abu Bakr to lead the people in prayers. When Abu Bakr commenced the prayers, the Apostle of Allāh, may Allāh bless him, felt some relief so he came out and began to make gaps between the rows. When Abu Bakr heard the sound of the movement, he thought that none but the Apostle of Allāh, may Allāh bless him, must be moving forward. Abu Bakr did not move from his place on either side but he moved back to the row behind him. The Apostle of Allāh, may Allāh bless him, made him resume his position and the Apostle of Allāh, may Allāh bless him, sat down by the side of Abu Bakr who remained standing. When they had finished the prayers, Abu Bakr said: O Apostle of Allāh! I see by grace of Allāh you have recovered and today is the day of the daughter of Khārijah, the wife of Abu Bakr of the Anṣar tribe Balḥārith Ibn al-Khazraj. The Apostle of Allāh, may Allāh bless him, permitted him (to go) and himself remained sitting at the place of his prayers or by the side of the apartments warning the people of disturbances (فتن). Then he spoke in a loud voice, audible outside the gate of the Mosque. He siad: By Allāh! people cannot force me, I only declare lawful what Allāh has declared lawful in His Book and I do not declare any thing unlawful but what Allāh has declared unlawful in His Book. Then he said: O Fāṭimah daughter of Muḥammad! O Ṣafiyyah aunt of Muḥammad! do (good) deeds because I shall not be of any avail with Allāh for you. Then he stood from his seat. When half the day had passed, Allāh took his soul.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb; (he said): Anas [P. 18] Ibn Mālik informed me: Verily, Abu Bakr led the people in prayers during the illness of the Apostle of Allāh, may Allāh bless him, as a result of which he died. On Monday, when they had formed rows for prayers, the Apostle of Allāh, may Allāh bless him raised the curtain of the apartment to look at us, and he was

standing and his face appeared to be like a leaf of the *Qur'ān*. Then the Apostle of Allāh, may Allāh bless him, smiled and we were also happy because of the appearing of the Apostle of Allāh, may Allāh bless him. He (Anas) said: Abu Bakr withdrew to join the row under the impression that the Apostle of Allāh, may Allāh bless him, had come out to offer prayers. The Apostle of Allāh, may Allāh bless him, signified (اشارہ) to him with his hand to finish the prayers. He (Anas) said: Then the Apostle of Allāh, may Allāh bless him, entered (the apartment) and lowered the curtain. He (Anas) said: He died the same day, may Allāh bless him.

Sa'id Ibn Manṣūr informed us; (he said): Sufyān Ibn 'Uyaynah informed us on the authority of al-Zuhri who had heard Anas Ibn Mālik saying: I had the opportunity of having the last glimpse of the Apostle of Allāh, may Allāh bless him, on Monday. He raised the curtain and the people had formed rows behind Abu Bakr (to offer prayers). When the people witnessed him, they clinked and he directed them to stick to their places. I looked at his face which looked like a leaf of the *Qur'ān*. Then he lowered the curtain and breathed his last at the close of the day.

Sa'id Ibn Manṣūr informed us; (he said): Sufyān Ibn 'Uyaynah informed us; (he said): Sulaymān Ibn Suḥaym informed us on the authority of Ibrāhim Ibn 'Abd Allāh Ibn Ma'bad Ibn 'Abbās, he on the authority of his father, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, raised the curtain while the people had formed rows for prayers behind Abu Bakr. He said: From revelations to prophets there remained none except true dreams which a believer will see or will be shown to him. I have been stopped from bowing (in prayer) or going into prostration (سجدہ). As regards bowing down, glorify the Lord and as regards prostrations, endeavour to beg, it is very likely that it (begging) will be answered.

Aḥmad Ibn al-Ḥajjāj informed us; (he said): 'Abd Allāh Ibn al-Mubārak informed us; (he said): Ma'mar and Yūnus informed us on the authority of al-Zuhri; (he said): Ḥamzah Ibn 'Abd Allāh Ibn 'Umar informed me; he said: When the illness of the

Apostle of Allāh, may Allāh bless him, grew serious, he said: Let Abu Bakr lead the people in prayers. Thereupon 'Āyishah said to him: O Apostle of Allāh! Verily, 'Abu Bakr is a man with tender heart and weeps profusely (كثير البكاء) when he recites the *Qur'ān*, so order 'Umar to lead the people in prayers. Then the Apostle of Allāh, may Allāh bless him, repeated: Let Abu Bakr lead the people in prayers. 'Āyishah also repeated her words. Thereupon the Apostle of Allāh, may Allāh bless him, said: Let Abu Bakr lead the people in prayers and you are like the women companions of Joseph.[1]

Al-Zuhri said: (second chain) 'Ubayd Allāh Ibn 'Abd Allāh informed me: Verily, 'Āyishah said: I repeatedly opposed the Apostle of Allāh, may Allāh bless him, in this; and it occurred to me that I should repeatedly oppose him that it had come to my mind that people would not like the man who would take his place and I believed that people would consider him who takes his place to be an inauspicious person. I, therefore, wanted the Apostle of Allāh, may Allāh bless him, to abandon the idea of appointing Abu Bakr (Imām).

Aḥmad Ibn al-Ḥajjāj informed us: (he said): 'Abd Allāh Ibn al-Mubārak informed us: (he said): Ma'mar and Yūnus Ibn [P. 19] Yazīd informed me on the authority of al-Zuhri: (he said): Anas Ibn Mālik al-Anṣāri informed me while the Muslims were offering morning prayers on Monday and Abu Bakr was leading them (in prayers), suddenly the Apostle of Allāh, may Allāh bless him, raised the curtain of 'Āyishah's apartment and looking them in rows of prayers, he smiled. Abu Bakr withdrew himself to join the rear row, under the impression that the Apostle of Allāh, may Allāh bless him, had a mind to come out to offer prayers.

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1 The story of Joseph as related in the *Qur'ān* is well-known. Zulay'kha, the wife of the Egyptian minister had assembled a number of women and had given them knife and a lemon. They were to cut the lemon at the appearance of Joseph. As soon as he was made to appear before them suddenly, they were so deeply struck by his charming face that many of them cut their hand instead of lemon.

Anas said : The people were on the verge of being disturbed in their prayers on account of excessive joy when they saw the Apostle of Allāh, may Allāh bless him. He directed them with his hand to finish their prayers. Then he re-entered the apartment and lowered the curtain between him and them. Anas said : The Apostle of Allāh, may Allāh bless him, died the same day.

Abu al-Walīd Hishām Ibn 'Abd al-Malik al-Ṭayālisi and Mu'āwiyah Ibn 'Amr al-Azdi informed us; they said: Zā'idah Ibn Qudāmah informed us on the authority of Mūsa Ibn Abi 'Āyishah, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh; he said: I went to 'Āyishah and said: Relate to me about the illness of the Apostle of Allāh, may Allāh bless him. She said: When the condition of the Apostle of Allāh, may Allāh bless him, grew serious, he inquired if the people had offered prayers. I said: No! They are waiting for you, O Apostle of Allāh! He said: Put water in a vessel. She said: We did accordingly and he went in and performed ablution. Then he tried to stand but he fell in a swoon. After a while he recovered and asked if the people had offered prayers. Thereupon I said: No! they are waiting for you. Then he said: Keep water in a vessel. She said: We did accordingly and he went in and performed ablution. Then he asked if the people had offered prayers. We said: No! they are waiting for you. At that time the people had assembled for '*Isha* prayes in the Mosque and were waiting for (the arrival of) the Apostle of Allāh, may Allāh bless him. She said: Then the Apostle of Allāh, may Allāh bless him, sent a message to Abu Bakr to lead the people in prayers. Then the messenger came to him and said: The Apostle of Allāh, may Allāh bless him, orders you to lead the people in prayers. Then Abu Bakr, who was tender hearted, said to 'Umar: Lead the people in prayers. 'Umar said: You have a greater right to it. She said: Then Abu Bakr led the people in prayers during these days (of illness). Then one day the Prophet, may Allāh bless him, felt some relief in his illness, so he came out between two men one of whom was al-'Abbās. Then he offered al-Ẓuhr prayers but Abu Bakr led the people in prayers. When Abu Bakr saw him, he wanted to go behind; but the Prophet, may Allāh bless him, directed him not to

go back, and he said to them: Seat me by his side. They seated him by the side of Abu Bakr. He ('Ubayd Allāh) said: Abu Bakr offered prayers standing following the Prophet, may Allāh bless him, in prayers. The people followed Abu Bakr in prayers and the Prophet, may Allāh bless him, was sitting.

'Ubayd Allāh said: Then I went to 'Abd Allāh Ibn 'Abbās and said: Should I not repeat before you the story of the illness of the Apostle of Allāh, may Allāh bless him, as 'Āyishah related to me? He said: Relate it. I repeated before him, and he did not contradict any portion of the narration except that he asked: Did she name the person who was with al-'Abbās? He ('Ubayd Allāh) said: I said: No. He (Ibn 'Abbās) said: [P. 20] He was 'Ali Ibn Abi Ṭālib.

Sa'īd Ibn Manṣūr informed us; (he said): Fulayḥ Ibn Sulaymān informed us on the authority of Sulaymān Ibn 'Abd al-Raḥmān, he on the authortiy of al-Qāsim Ibn Muḥammad, he on the authority of 'Āyishah; she said: The Prophet, may Allāh bless him, was informed of the prayer-hour. He said: Ask Abu Bakr to lead the people in prayers. Then he fell in a swoon. When he recovered he said: Did you ask Abu Bakr to lead the people in prayers? Thereupon I said: O Apostle of Allāh! Abu Bakr is a tender-hearted man, he cannot recite (*Qur'ān*) before the people, it will be better if you order 'Umar. He remarked: You are like women companions of Joseph; order Abu Bakr to lead the people in prayers. Verily, there are several persons who will say and desire to get this position but Allāh and the believers will reject it.

Muḥammad Ibn 'Umar al-Aslami informed us; (he said): Muḥammad Ibn 'Abd Allāh, al-Zuhri's brother's son related to me on the authority of al-Zuhri, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of 'Āyishah; she said: When the condition of the Apostle of Allāh, may Allāh bless him, grew serious, he said: Ask Abu Bakr to lead the people in prayers. Thereupon I said: O Prophet of Allāh! Verily, Abu Bakr is a tender-hearted man with a feeble voice and weeps much when he recites the *Qur'ān*. He said: Ask him to lead the people in prayers. She said: I repeated my words. Thereupon the

Apostle of Allāh, may Allāh bless him, remarked: You are like the women companions of Joseph, ask him to lead the people in prayers. 'Āyishah said: By Allāh! I shall not say it, I wanted to keep back my father and I said: The people will not like the man who takes the place of the Apostle of Allāh, may Allāh bless him, and that they will ever consider him to be an inauspicious person, and I desired to safeguard my father against it.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn 'Abd al-'Azīz related to me on the authority of 'Abd Allāh Ibn Abi Bakr, he on the authority of his father, he on the authority of 'Amrah, she on the authority of 'Āyishah; she said: On the night, the Apostle of Allāh, may Allāh bless him, remained restless. In the morning every man and woman came to the Mosque because of the illness of the Apostle of Allāh, may Allāh bless him. Then the *Mu'adhdhin* came in to inform him of the morning prayers. He said: Say to Abu Bakr to lead the people in paryers. Thereupon Abu Bakr commenced prayers saying: "Allāh is Great." Then the Apostle of Allāh, may Allāh bless him, raised the curtain and saw the people offering prayers. Then he remarked: Allāh has made coolness of my eyes in prayers. In the morning of Monday he felt relief in his illness so he went out reclining on al-Faḍl Ibn 'Abbās and his slave Thawbān. He entered the Mosque when the people had gone into prostration in morning prayers under the *Imāmat* of Abu Bakr and had risen for the second *rak'ah*. When the people saw him they felt happy. He proceeded to reach by the side of Abu Bakr who wanted to go back to the rear row. The Prophet, may Allāh bless him, caught him by hand and made him move forward to the place of his prayers. Then the people remained in their rows, and the Apostle of Allāh, may Allāh bless him, sat and Abu Bakr stood by his left side reciting the *Qur'ān*. Then he offered two prostrations and then he recited *tashahhud*.[1] When he completed the prayers, the

[1] *Tashahhud* means to say : All greetings be to Allāh, prayers and purities be to Him peace be on you O prophet ! His mercy and blessings. Peace be on us and the pious servants of Allāh. I bear witness there is no God but Allāh and I bear witness that Muḥammad is His servant and Apostle.

Apostle of Allāh, may Allāh bless him, perfomed the second *rak'ah*, and then he returned (to the apartment).

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri; he on the authority of 'Abd al-Malik [P. 21] Ibn Abi Bakr; he on the authority of 'Abd al-Raḥmān, he on the authority of his father, he on the authority of 'Abd Allāh Ibn Zam'ah Ibn al-Aswad ; he said : I went to see him in his illness as a result of which the Apostle of Allāh, may Allāh bless him, died. In the meantime, Bilāl came to him to inform about the prayers. The Apostle of Allāh, may Allāh bless him, said to me: Ask the people to offer their prayers. 'Abd Allāh said: I went out near the people, but I did not talk to any one. I met 'Umar Ibn al-Khaṭṭāb and I did not try to find any one besides him; Abu Bakr was not present ; so I said to him: Lead the people in prayers. 'Umar had a loud voice. When he said: "Allāh is Great" the Apostle of Allāh, may Allāh bless him, heard his voice. He took out his head from his apartment and the people looked at it. Then he said: No! Ibn Abi Quḥāfah should lead them. He ('Abd Allāh) said: The Apostle of Allāh, may Allāh bless him, was saying these words in anger. He ('Abd Allāh) said: Then 'Umar withdrew and said to 'Abd Allāh Ibn Zam'ah: O my brother's son! did the Apostle of Allāh, may Allāh bless him, ask you to request me? He ('Abd Allāh) said : No! but when I saw you I made no further search. Thereupon 'Umar said: When you asked me (to lead the prayers) I thought that the Apostle of Allāh, may Allāh bless him, had ordered you accordingly, otherwise I would not have led the people in prayers. Thereupon 'Abd Allāh said: I had not come across Abu Bakr and I thought you to be the fittest person to lead the prayers.

Muḥammad Ibn 'Umar related to us; (he said): 'Umar Ibn 'Uqbah al-Laythi related to me on the authority of Shu'bah the *Mawla* (enfranchised slave) of Ibn 'Abbās, he on the authority of Ibn 'Abbās; he said: The hour of prayer approached, and the Prophet, may Allāh bless him said: Ask Abu Bakr to lead the

people in prayers. When Abu Bakr stood in the place of the Prophet, may Allāh bless him, his weeping grew intense and it caused weeping among the people in the rear rows because of their feeling the absence of the Prophet, may Allāh bless him. When it was the hour of prayer, the *Mu'adhdhin* went to the Prophet, may Allāh bless him, and requested him to appoint a man to lead the prayers because the weeping of Abu Bakr had made the others also to weep and they were perturbed. Thereupon Ḥafṣah the wife of the Prophet, may Allāh bless him, said to him: Ask 'Umar to lead the prayers till Allāh brings your life to the end. He (Ibn 'Abbās) said: He went to 'Umar who led the people in prayers. When the Prophet, may Allāh bless him, heard him saying the *takbīr* (Allāh is Great); he asked: Who is this man whose *takbīr* I hear. His wives said to him: It is 'Umar Ibn al-Khaṭṭāb and reminded him: The *Mu'adhdhin* had come to you and had requested you to appoint a man to lead the people in prayers because Abu Bakr had perturbed them by his weeping and Ḥafṣah had said to him to ask 'Umar to lead the prayers. Thereupon the Apostle of Allāh, may Allāh bless him, said: Verily, you are like the women companions of Joseph; ask Abu Bakr to lead the people in prayers. If he does not take my place none will obey the others.

Khalaf Ibn al-Walīd informed us; (he said): Yaḥya Ibn Zakariya Ibn Abi Zā'idah informed us; (he said): My father related to me on the authority of Abu Isḥāq, he on the authority of al-Arqam Ibn Shuraḥbīl, he on the authority of Ibn 'Abbās; he said: When the Apostle of Allāh, may Allāh bless him, suffered from the illness as a result of which he died, he ordered Abu Bakr to lead the people in prayers. Then he felt some relief and came (to the Mosque). Abu Bakr wanted to go back to the row but he signified to him and he remained where he was; and the Prophet, May Allāh bless him, sat to the left side of Abu Bakr. Then he (Prophet) commenced (reciting the *Qur'ān*) from the verse [P. 22] at which Abu Bakr had ended.

Mūsā Ibn Ismā'īl informed us; (he said): Jarīr Ibn Ḥāzim informed us on the authority of al-Ḥasan; he said: When the

Apostle of Allāh, may Allāh bless him, suffered from the disease of which he died and the *Mu'adhdhin* came to him to inform him of the prayers, he said to his wives : Ask Abu Bakr to lead (the people) in prayers, and verily, you are like the women companions of Joseph.

Muḥammad Ibn 'Umar informed us ; (he said) ; 'Abd al-Raḥmān Ibn 'Abd al-'Azīz and 'Abd al-'Azīz Ibn Muḥammad informed us on the authority of 'Umārah Ibn Ghaziyyah, he on the authority of Muḥammad Ibn Ibrāhīm ; he said : The Apostle of Allāh, May Allāh bless him, while he was ill, asked Abū Bakr to lead the people in prayers. Then the Apostle of Allāh, May Allāh bless him, felt some relief and he came out while Abu Bakr was leading the people in prayers. He did not know it until the Apostle of Allāh, May Allāh bless him, placed his hand between his shoulders. Then Abu Bakr moved backward and the Prophet, May Allāh bless him, sat on his right side. Then Abu Bakr led the prayers and the Apostle of Allāh, May Allāh bless him, offered prayers with him. When he returned, he said : No prophet expires unless a member of his followers has led him in prayers.

Hāshim Ibn al-Qāsim al-Kinānī informed us ; (he said) : Abu Ma'shar informed us on the authority of Muḥammad Ibn Qays, he said : The Apostle of Allāh, may Allāh bless him, said : No prophet ever breathes his last unless one of his followers has led him in prayers.

Muḥammad Ibn 'Umar informed us ; (he said) : Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of 'Āṣim Ibn 'Ubayd Allāh, he on the authority of Sālim, he on the authority of Ibn 'Umar ; he said : 'Umar recited the *takbīr* (Allāh is Great). When the Apostle of Allāh, may Allāh bless him, heard his *takbīr*, he raised his head angrily and said : Where is Ibn Abi Quḥāfah, where is Ibn Abi Quhāfah ?

Muḥammad Ibn 'Umar informed us ; (he said) : Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah related to me on the authority of Muḥammad Ibn 'Abd Allāh Ibn Abi Ṣa'ṣa'ah he on the

authority of his father, he on the authority of Abu Sa'id al-Khudri; he said: The Apostle of Allāh, may Allāh bless him, came out whenever he felt relief, and when his condition grew serious and the *Mu'adhdhin* came to him, he said: Ask Abu Bakr to lead the people in prayers. One day when he (*Mu'adhdhin*) came out to ask Abu Bakr to lead the people in prayers, Ibn Abi Quḥāfah was absent; so 'Umar led the people in prayers. When he recited the *takbir* (Allāh is Great), the Apostle of Allāh, may Allāh bless him, said; No! No! Where is Ibn Abi Quḥāfah? He (al-Khudri) said: The rows broke and 'Umar retraced his step. He (al-Khudri) said: We stayed a while, when Ibn Abi Quhāfah appeared; he had been at al-Sunḥ. Then he came forward and led the people in prayers.

Muḥammad Ibn 'Umar informed us on the authority of Sa'id Ibn 'Abd Allāh Ibn Abi al-Abyaḍ, he on the authority of al-Maqburi, he on the authority of 'Abd Allāh Ibn Rāfi', he on the authority of Umm Salamah: Whenever the Apostle of Allāh may Allāh bless him, felt relief in his illness, he came out and led the people in prayers and when his condition became serious he would say: Let the people offer prayers. One morning Ibn Abi Quḥāfah led the people in prayers. He had offered one *rak'ah* when the Apostle of Allāh, may Allāh bless him, came out and sat by his side and offered (one *rak'ah*) with Abu Bakr. When Abu Bakr finished the prayers, the Apostle of Allāh, may Allāh bless him, offered the *rak'ah* that he had missed.

Muḥammad Ibn 'Umar informed us on the authority of Mūsa Ibn Ya'qūb; (he said): Abu al-Ḥuwayrith related to me; he said: I heard Abu al-Ḥubāb Sa'id Ibn [P. 23] Yasār; (second chain) Muḥammad Ibn 'Umar said: Sulaymān Ibn Bilāl and 'Abd al-Raḥmān Ibn 'Uthmān Ibn Wathāb informed us on the authority of Rabi'ah Ibn Abi 'Abd al-Raḥmān, he on the authority of 'Ubayd Ibn 'Umayr; (third chain) Muḥammad Ibn 'Umar related to us; (he said): Mūsa Ibn Ḍamrah Ibn Sa'id informed us on the authority of his father, he on the authority of al-Ḥajjāj Ibn Ghaziyyah, he on the authority of Ibn Sa'id al-

Khudri: Verily, the Apostle of Allāh, May Allāh bless him, offered one *rak'ah* of the morning prayers behind (خلف) Abu Bakr. Afterwards he offered the *rak'ah* which he had missed.

Muḥammad Ibn 'Umar said: I find it to be the most approved version with our fellow beings that the Apostle of Allāh, may Allāh bless him, offered prayers behind Abu Bakr.

Muḥammad Ibn 'Umar informed us; he said: I asked Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah, about the number of prayers in which Abu Bakr led the people. He replied: He led them in seventeen prayers. I asked him: Who related it to you? He said: Ayyūb Ibn 'Abd al-Raḥmān Ibn Ṣa'ṣa'ah related to me on the authority of 'Abbād Ibn Tamīm, he on the authority of one of the Companions of the Apostle of Allāh, may Allāh bless him, who said: Abu Bakr led them in that number of prayers.

Muḥammad Ibn 'Umar informed us on the authority of Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah, he on the authority of 'Abd al-Majīd Ibn Suhayl, he on the authority of 'Ikrimah; he said: Abu Bakr led them (the people) in three prayers.

Al-Ḥusayn Ibn 'Ali al-Ju'fi informed us on the authority of Zā'idah, he on the authority of 'Abd al-Malik Ibn 'Umayr, he on the authority of Abu Burdah, he on the authority of Abu Mūsa; he said: The Apostle of Allāh, May Allāh bless him, fell ill and his illness grew serious; then he said: Ask Abu Bakr to lead the people in prayers. Thereupon 'Āyishah said: O Apostle of Allāh! Verily, Abu Bakr is a tender-hearted man, if he stands in your place, it is possible that he may not be able to make the people hear (the *Qur'ān*). He said: Ask Abu Bakr to lead the people in prayers, you are just like the women companions of Joseph.

Al-Ḥusayn Ibn 'Ali al-Ju'fi informed us on the authority of Zā'idah, he on the authority of 'Āṣim, he on the authority of Zirr, he on the authority of 'Abd Allāh; he said: When the Apostle of Allāh, May Allāh bless him, passed away, the Anṣār said: There should be one *Amir* from amongst us and one from amongst

you. He ('Abd Allāh) said: 'Umar came to them and said to them: O people of the Ansār! do you not know that the Apostle of Allāh, may Allāh bless him, had ordered Abu Bakr to lead the people in prayers? They replied: Yes. He ('Umar) said: Which of you will like to prefer himself to Abu Bakr? They said: We seek refuge with Allāh if we prefer ourselves to Abu Bakr.[1]

ACCOUNT OF WHAT THE APOSTLE OF ALLAH, MAY ALLAH BLESS HIM, SAID TO ABU BAKR, MAY ALLAH BE PLEASED WITH HIM, DURING HIS (PROPHET'S) ILLNESS.

Ahmad Ibn 'Abd Allāh Ibn Yūnus informed us; (he said): Abu Bakr Ibn 'Ayyāsh informed us on the authority of Abu al-Muhallab, he on the authority of 'Ubayd Allāh Ibn Zahr, he on the authority of 'Alī Ibn Yazīd, he on the authority of al-Qāsim, he on the authority of Abu Umāmah, he on the authority of Ka'b Ibn Mālik; he said: That my period is nearer to that of your Prophet, may Allāh bless him, before his death [**P. 24**] in regard to five affairs. I heard him saying and he was moving his hand. There was no prophet before me, who had not had a close friend (خليل) from amongst his followers. Note that my close friend is Abu Bakr. Allāh made me His friend as He had made Ibrāhim (Abraham) His friend.

Mūsa Ibn Dāwūd informed us; (he said): Nāfi' Ibn 'Umar al-Jumahi informed us on the authority of Ibn Abi Mulaykah; he said: The Prophet, may Allāh bless him, said in his illness as a result of which he died: Call Abu Bakr. Thereupon 'Āyishah

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1 It may be noted that the emphatic orders of the Prophet to the effect that Abu Bakr only was to lead the prayers during his illness, was a clear indication of his superiority over other Companions. At the time of the election of the Caliph after the death of the Prophet, this was presented as the strongest argument in favour of his preference.

said : Verily, weeping overcomes Abu Bakr ; if you like, we will call Ibn al-Khaṭṭāb. He said : Call Abu Bakr. She said : Abu Bakr is a tender-hearted man ; if you like, we shall call Ibn al-Khaṭṭāb. He said : You are like the women companions of Joseph. Call Abu Bakr and his son to write down : If any covetous person covets against the position of Abu Bakr or any desirous person desires it. He continued : Allāh will deny it and the believers will deny it. Allāh will deny it and the believers will deny it. 'Āyishah said : Allāh denied it and the believers denied it ; Allāh denied it and the believers denied it.

Mūsa Ibn Dāwūd informed us on the authority of Nāfi' Ibn 'Umar, he on the authority of Muḥammad Ibn al-Munkadir ; he said : During his illness as a result of which he died, the Apostle of Allah, may Allāh bless him, said : Call Abu Bakr to me. They called 'Umar Ibn al-Khaṭṭāb. Then he fell in a swoon. When he recovered his senses, he said : Call Abu Bakr to me. They called 'Umar Ibn al-Khaṭṭāb. Thereupon he said (to his wives) : You are like women companions of Joseph. Subsequently 'Āyishah was asked as to why she did not call her father to the Apostle of Allāh, may Allāh bless him, as he had ordered her. She replied : I knew that when they would hear my father's voice, they would say he was the worst successor of the Apostle of Allāh, may Allāh bless him. I would have liked this expression of sentiment about 'Umar rather than my father.[1]

Muḥammad Ibn 'Umar informed us ; (he said) : Sulaymān Ibn Bilāl related to me on the authority of Yaḥya Ibn Sa'īd, he on the authority of al-Qāsim Ibn Muḥammad, he on the authority of 'Āyishah ; (second chain) Muḥammad Ibn 'Umar said : Hishām Ibn 'Umārah informed us on the authority of Ismā'īl Ibn Abu Ḥukaym, he on the authority of al-Qāsim Ibn Muḥammad, he on the authority of 'Āyishah ; (third chain) al-Ḥakam Ibn al-Qāsim informed us on the authority of 'Āfif Ibn 'Amr, he on the

1 This is surprising because 'Āyishah had a very great regard for 'Umar as is indicated by the fact that she allowed him to be buried in her apartment next to Abu Bakr although she had kept that place reserved for herself.

authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of 'Āyishah ; their versions are intermingled. She said : The illness of the Apostle of Allāh, may Allāh bless him, commenced in the apartment of Maymūnah. Then the Apostle of Allāh, may Allāh bless him, came to me and I was crying : Woe to my head ! Thereupon he said : (It would have been better) if it (your death) had taken place while I was living and I had begged forgiveness for you, said prayers over you, enshrouded you and buried you. I cried : What a loss ! you like my death, (If it had occurred) you would have solemnized another marriage. On this the Prophet of Allāh, may Allāh bless him, said : Nay ! Woe for the pain of my head ! I wished (according to another version) wanted to send your father and brother to do some work and make a covenant so that no covetous person would covet the affair (امر),[1] no claimants would claim and no desiring persons could desire. Then he said : It is not necessary, Allāh will not allow and the believers will reject (according to other version) Allāh will reject and [P. 25] believers will not allow (the covetous to covet). Some of them said in their narration : Allāh will not allow any one except Abu Bakr.

Muḥammad Ibn 'Umar informed us on the authority of al-Thawri, he on the authority of Ismā'il Ibn Muslim, he on the authority of al-Ḥasan ; he said : Abu Bakr said : O Apostle of Allāh ! I saw in a dream that there were two Yamanite sheets on my body and I was walking through human excrement and that there are two plants (shooting forth from) my chest. He (Prophet) interpreted it thus : The two plants indicate that you will rule (the people) for two years, the Yamanite sheets indicate that you will not get happiness from one of your sons ;[2] and your moving in the excrement indicates that you will not suffer at their (people's) hands.

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1 It has been suggested that the Prophet wanted to dictate his instruction about his Khalīfah. See for instance Urdu Translation. Vol. IV, p. 37.

2 It has been suggested that the reference is to Muḥammad Ibn Abu Bakr who was among the assaillants of Ḥadrat 'Uthmān.

Muhammad Ibn 'Umar informed us on the authority of Ibrāhīm Ibn Sa'd, he on the authority of his father, he on the authority of Muhammad Ibn Jubayr; he said: A man came to the Prophet, may Allāh bless him, to discuss about some thing. He asked: If I come and do not find you, then to whom should I go? He replied: Go to Abu Bakr.

Muhammad Ibn 'Umar said: He meant after his death.

Muhammad Ibn 'Umar informed us on the authority of Muhammad Ibn 'Amr al-Anṣāri; (he said): I heard 'Āṣim Ibn 'Umar Ibn Qatādah (saying): The Prophet, may Allāh bless him, took a camel (on loan) from a person for a fixed period. He said: O Apostle of Allāh! if I come to you and do not find you *i. e.*, after your death (then to whom should I go)? He said: Go to Abu Bakr. He said: If I come and do not find Abu Bakr after his death (then to whom should I go)? He said: Go to 'Umar. He said: If I come and do not find 'Umar after his death (then to whom should I go)? He replied: If 'Umar is dead, you should also die if you can afford.

ACCOUNT OF THE CLOSING UP THE DOORS (OF THE APARTMENTS OPENING INTO THE MOSQUE) EXCEPT THAT OF ABU BAKR, MAY ALLĀH BE PLEASED WITH HIM.

Yaḥya Ibn 'Abbād, Sa'īd Ibn Manṣūr and Yūnus Ibn Muḥammad al-Mu'addib informed us; they said: Fulayḥ Ibn Sulaymān informed us; (he said): Abu al-Naḍr Sālim related to me on the authority of 'Ubayd Ibn Ḥunayn and Busr Ibn Sa'īd, they on the authority of Abu Sa'īd al-Khudri; he said: The Apostle of Allāh, may Allāh bless him, delivered a sermon before the people, in the course of which he said: Verily, Allāh gave choice to his servant between this world and what is with Him: (the

invisible world); the servant chose what is with Him. He (al-Khudri) said: Abu Bakr began to weep. He (al-Khudri) said: Then I said to myself: What makes this old man weep when the Apostle of Allāh, may Allāh bless him, informs us about a servant who was given choice, and he chose. He (al-Khudri) said: The servant who was given the choice, was the Apostle of Allāh, may Allāh bless him, and Abu Bakr knew of it more than all of us. He (al-Khudri) said: The Apostle of Allāh, may Allāh bless him, said: O Abu Bakr! do not weep. O people! The person who has obliged me most by his association and (sacrifice of) wealth is Abu Bakr. If I were to take any one as my close friend it would have been Abu Bakr, but the brotherhood of Islām and its friendship (suffice). All doors opening into the Mosque save that of Abu Bakr should be closed up.

Qutaybah Ibn Sa'id al-Balkhi informed us; (he said): Layth Ibn Sa'd informed us on the authority of Yaḥya Ibn Sa'id: Verily, the Prophet, may Allāh bless him, said: The person who has obliged me most by his association and his open hand (generosity) is Abu Bakr, so close up these doors opening into the Mosque save the door of Abu Bakr.

Qutaybah Ibn Sa'īd said: al-Layth Ibn Sa'd said: [**P. 26**] Mu'āwiyah Ibn Ṣāliḥ said: The people talked among themselves: He (Prophet) closed up our doors and left that of his close friend. Thereupon the Apostle of Allāh, may Allāh bless him, said: What you were talking about the door of Abu Bakr, has reached me. Verily, I see light on the door of Abu Bakr while I see darkness on your doors.

Isḥāq Ibn 'Īsa informed us; (he said): Jarīr Ibn Ḥāzim informed us on the authority of Ya'la Ibn Ḥukaym, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: During his illness as a result of which the Apostle of Allāh, may Allāh bless him, died he came out having a bandage around his head. Then he sat on the pulpit from where he glorified Allāh and praised Him. He added: There is none who has obliged me more by personal service and property

than Abu Bakr Ibn Abi Quḥāfah. If I were to take a close friend from among the people, I would have taken Abu Bakr as a close friend, but the brotherhood of Islām is superior to all. Close up all apertures (خوخة) in the wall opening into the Mosque save that of Abu Bakr.

Aḥmad Ibn al-Ḥajjāj al-Khurāsāni informed us; (he said): 'Abd Allāh Ibn al-Mubārak informed us on the authority of Yūnus and Ma'mar, they on the authority of al-Zuhri; (he said): Ayyūb Ibn Bashir al-Anṣāri informed us on the authority of some of the Companions of the Apostle of Allāh, may Allāh bless him: Verily, the Apostle of Allāh, may Allāh bless him, came out and sat on the pulpit and recited *tashahhud*.[1] When the recitation of *tashahhud* was over, his first words with which he commenced his speech, were: I pray for forgiveness for those who were slain on the Day of Uḥud. Then he proceeded: A servant from among the servants of Allāh was given choice between the world and what is with his Lord and he chose what is with his Lord. Abu Bakr al-Ṣiddiq was the first of the people to realize (its significance) and he understood that the Apostle of Allāh, may Allāh bless him, meant himself, so Abu Bakr wept. The Apostle of Allāh, may Allāh bless him, said: O Abu Bakr console yourself. (He added): Close up the doors of passages into the Mosque save the door of Abu Bakr, because I do not know any one of my Companions superior to Abu Bakr in generosity towards me.

Muḥammad Ibn 'Umar informed us; (he said): al-Zubayr Ibn Mūsa related to me on the authority of Abu al-Ḥuwayrith; he said: When the Apostle of Allāh, may Allāh bless him, ordered the closing up of the doors (into the Mosque) except that of Abu Bakr, 'Umar said: O Apostle of Allāh: Let me open an aperture in the wall so that I may see you when you come out for prayers. The Apostle of Allāh, may Allāh bless him, said: No.

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1 i. e., *Kalimah Shahādat* (I bear witness that there is no god but Allāh and I bear witness that Muḥammad is His Apostle).

Muḥammad Ibn 'Umar informed us: (he said): 'Abd al-Raḥmān Ibn al-Ḥurr al-Wāqifi related to me on the authority of Ṣāliḥ Ibn Abi Ḥayyān, he on the authority of Abu al-Baddāḥ Ibn 'Āṣim Ibn 'Adi; he said: Al-'Abbās Ibn 'Abd al-Muṭṭalib said: O Apostle of Allāh! Why did you open the doors of (apartments of) the people into the Mosque and why did you close up the doors of (the apartments of) the people into the Mosque? The Apostle of Allāh, may Allāh bless him, said: O 'Abbās! I did not open them of my free will nor I closed them up them of my free will.

ACCOUNT OF THE CHOICE (GIVEN TO) THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Waki' Ibn al-Jarrāḥ and Rawḥ Ibn 'Ubādah informed us on the authority of Shu'bah, he on the authority of Sa'd Ibn Ibrāhīm, [P. 27] he on the authority of 'Urwah, he on the authority of 'Āyishah; she said: I used to hear that no prophet dies unless he is given choice between this and the invisible world. She said: A severe hoarseness of voice developed in his illness and I heard him saying: With those whom Allāh has blessed of the prophets, the thruthful, the martyrs and the pious and that will be a good company; and I concluded that he was also given a choice.

Muḥammad Ibn 'Abd Allāh al-Asadi informed us; (he said): Kathīr Ibn Zayd informed us on the authority of al-Muṭṭalib Ibn 'Abd Allāh Ibn Ḥanṭab; he said: 'Āyishah said: The Apostle of Allāh, may Allāh bless him, used to say: There is no prophet whose soul is not taken out, his reward not shown and then return to life. Then he is given choice between returning to this life and what he has to join. She said: I had it in my memory and he was reclining against my chest and I noticed that his neck had bent down and I thought that he had expired. Then I recollected what he had said. I saw him rising and looking

at some thing. She said : I said : By Allāh ! now he will not choose us. Then he uttered : With the High Company in the paradise, with those whom Allāh has blessed of the prophets, the truthful, the martyrs and the pious, and they are good companions.

Muḥammad Ibn 'Umar informed us on the authority of Usāmah Ibn Zayd al-Laythi, he on the authority of al-Zuhri ; (he said): Sa'īd Ibn al-Musayyib informed us in the group of learned men that 'Āyishah, the wife of the Prophet, may Allāh bless him, said : When the Apostle of Allāh, may Allāh bless him, was in good health, he used to say : No prophet ever died unless his abode in paradise was shown to him, and he was given a choice. 'Āyishah said : When the Apostle of Allāh, may Allāh bless him, was feeling unwell, and his head was on my thigh, he fell in a swoon ; after about an hour he regained consciousness and fixed his eyes on the ceiling of the apartment and then said : O Allāh ! the High Company ! 'Āyishah said : Then I said : He will not choose us and recollected the words that he used to utter before us while he was in good health. These were the last words which the Apostle of Allāh, may Allāh bless him, uttered.

Muḥammad Ibn 'Umar informed us ; (he said) : Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of Abu Bakr Ibn 'Abd al-Raḥmān Ibn al-Ḥārith, he on the authority of Umm Salamah, the wife of the Prophet, may Allāh bless him, she said : I said : The Apostle of Allāh, may Allāh bless him, will not choose us when he will be given choice.

Abu Usāmah Ḥammād Ibn Usāmah and 'Abd Allāh Ibn Numayr informed us on the authority of Hishām Ibn 'Urwah, he on the authority of 'Abbād Ibn 'Abd Allāh Ibn al-Zubayr, he on the authority of 'Āyishah ; she said : I heard the Apostle of Allāh, may Allāh bless him, before he died, while he was reclining against my chest saying : O Allāh ! forgive me, show mercy to me and let me join the Company.

Ma'an Ibn 'Īsa informed us ; (he said) : Mālik Ibn Anas informed us ; (second chain) al-Mu'alla Ibn Asad informed us ;

(he said) : Al-'Aziz Ibn al-Mukhtār informed us ; both of them on the authority of Hishām Ibn 'Urwah, he on the authority of 'Abbād Ibn 'Abd Allāh Ibn al-Zubayr, that 'Āyishah informed him : That she heard attentively the Prophet, may Allāh bless him, while she was supporting his back saying : O Allāh ! forgive me, show me mercy and make me join the High Company.

[P. 28] Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas informed us ; he said : It (report) has reached me on the authority of 'Āyishah ; she said : The Apostle of Allāh, may Allāh bless him, said : No prophet dies unless he is given choice. She said : I heard him saying : O Allāh ! The High Company ; and I realized that he was going to pass away.

Ya'la and Muḥammad sons of 'Ubayd informed us ; they said : Ismā'il Ibn Abi Khālid informed us on the authority of Abu Burdah Ibn Abi Mūsa ; he said : 'Āyishah was supporting the Apostle of Allāh, may Allāh bless him, against her chest, then he had some relief and she was praying for his recovery; he said : No ! May Allāh make easy for me the High and the fortunate Company with Gabriel, Michael and Seraphel (Isrāfīl).

Anas Ibn 'Iyāḍ al-Laythi, Ṣafwān Ibn 'Īsā al-Zuhri and Muḥammad Ibn Ismā'īl Ibn Abi Fudayk al-Madani informed us on the authority of Unays Ibn Abi Yaḥyā, he on the authority of his father, he on the authority of Abu Sa'īd al-Khudri ; he said : While we were sitting in the Mosque, the Apostle of Allāh, may Allāh bless him, came out during the illness as a result of which he passed away and he had a bandage of a piece of cloth around his head. He continued moving till he ascended the pulpit and sat on it. According to the version of Abu Ḍamrah, Anas Ibn 'Iyāḍ and Ṣafwān ; he said : By Him in Whose possession is the soul of the Apostle of Allāh ; and according to the version of Muḥammad Ibn Ismā'īl ; he said : By Him in Whose possession is my soul ! Verily, I shall stand by the Cistern on the day of judgment. Verily, the world and its luxuries were presented to a man but he chose the invisible world. None of the people except Abu Bakr could comprehend it and so he wept. Then he said :

O Apostle of Allāh! My father and mother be sacrificed for you, Nay! we will sacrifice our fore-fathers, our sons, our souls and our properties. He (al-Khudri) said: He came down (from the pulpit), and will never ascend it till the day of judgment.

ACCOUNT OF THE DIVISION OF TIME DURING HIS ILLNESS BY THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AMONG HIS WIVES.

Anas Ibn 'Iyāḍ al-Laythi informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father: Verily, the Prophet, may Allāh bless him, was borne in a sheet of cloth to his wives and thus stayed with each of them turn by turn during his illness.

Ismā'īl Ibn Ibrāhīm al-Asadi informed us on the authority of Ayyūb, he on the authority of Abu Qilābah: Verily the Prophet, may Allāh bless him, stayed with each of his wives and treated them at par and used to say: O Allāh! This is all that is in my power and Thou hast power over what is not in my power that is love in heart.

ACCOUNT OF THE SEEKING OF PERMISSION FROM HIS WIVES BY THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, FOR BEING NURSED IN THE APARTMENT OF 'ĀYISHAH.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣaliḥ Ibn [P. 29] Kaysān, he on the authority of Ibn Shihāb; he said: When the illness of the Apostle of Allāh, may Allāh bless him, grew serious,

he asked his wives to permit him to remain in the apartment of 'Āyishah. It is said: That Fāṭimah said this to them and that she also said to them: This movement is irksome to the Apostle of Allāh, may Allāh bless him. They permitted him, and he came out of the apartment of Maymūnah and was taken to the apartment of 'Āyishah. (At this time) his feet appeared to be dragging between 'Abbās and another person, and thus he entered the apartment of 'Āyishah. Afterwards, they thought, that Ibn 'Abbās asked them who the other man was, and they said: We do not know. He rejoined that it was 'Ali Ibn Abi Ṭālib.

Aḥmad Ibn al-Ḥajjāj informed us; (he said): 'Abd Allāh Ibn al-Mubārak informed us; (he said): Ma'mar and Yūnus informed us on the authority of al-Zuhri; (he said); 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah informed me that Āyishah, the wife of the Prophet, may Allāh bless him, said: When the illness of the Apostle of Allāh, may Allāh bless him, grew serious and his condition worsened, he asked permission of his wives to be nursed in my apartment. They permitted him, and he came out between two men while his feet were dragging between Ibn 'Abbās *i.e.*, al-Faḍl and another man. 'Ubayd Allāh said: Then I informed Ibn 'Abbās what she had said. He asked me: Do you know the other man whose name 'Āyishah did not mention? He ('Ubayd Allāh) said: I said: No. Ibn 'Abbās said: He was 'Ali and 'Āyishah does not feel happy on any of his good actions. 'Āyishah said: On entering my apartment, when his pain became severe, the Apostle of Allāh, may Allāh bless him, said: Pour water on me from seven water-skins full of water while their straps are not loosened, it is likely that I may take oath of fealty (عهد) from the people. She said: They seated him in a vessel belonging to Ḥafṣah, the wife of the Prophet, may Allāh bless him, Then we began to pour water on him from these water-skins till he began to point with his hand to stop. Then he went out to the people, led them in prayers and delivered a sermon.

Yazīd Ibn Hārūn informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of Abu 'Imrān al-Jawni,

he on the authority of Yazīd Ibn Bābanūs ; he said : One of my friends and I sought permission to be admitted before 'Āyishah, who granted it. When we entered, she drew the screen and provided a cushion for us and we sat on it. Then she said : While passing by my door the Apostle of Allāh, may Allāh bless him, was accustomed to say some word, with which Allāh benefitted me. He passed one day and did not say any word. Then he passed the following day and said no word. Thereupon I said : O slave-girl ! put a cushion for me at the door. She put a cushion and I sat on it in his way and tied my head with a bandage. Then the Apostle of Allāh, may Allāh bless him, passed by me and asked me : How are you ? I replied : I have headache. Thereupon the Apostle of Allāh, may Allāh bless him, said ! Oh I too am suffering from headache. Then he went away. Only a short time had passed when he was brought in a sheet of cloth to my apartment. Then he sent for his wives and said : I am ill and cannot come to your apartments, if you like you can permit me to remain in the apartment of 'Āyishah. They permitted him and I began to nurse him ; I had not nursed any sick person before him.

Muḥammad Ibn 'Umar informed us ; (he said) : Ḥātim Ibn Ismā'il related to me on the authority of Ja'far Ibn [**P.** 30] Muḥammad, he on the authority of his father; he said : When the illness of the Prophet, may Allāh bless him, grew serious, he said : Where shall I be tomorrow ? They said : With so and so. Then he asked : Where shall I be the day after tomorrow ? They replied : With so and so. Then his wives realized that he wanted to live with 'Āyishah, so they said : O Apostle of Allāh ! We make gift of our turns to our sister 'Āyishāh.

Muḥammad Ibn 'Umar informed us ; (he said) : Al-Ḥakam Ibn al-Qāsim related to me on the authority of 'Afif Ibn 'Amr al-Sahmi, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of 'Āyishah ; she said : The Apostle of Allāh, may Allāh bless him, used to go by turns to his wives. When his illness grew serious, he was in the apartment

of Maymūnah; the wives of the Apostle of Allāh, may Allāh bless him, realized that he wanted to stay in my apartment. They said: O Apostle of Allāh: Our turns are for our sister meaning 'Āyishah.

ACCOUNT OF THE TOOTH-STICK (سواك) WITH WHICH THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, CLEANSED HIS TEETH DURING THE ILLNESS AS A RESULT OF WHICH HE DIED.

Muḥammad Ibn 'Umar informed us; (he said): Ja'far Ibn Muḥammad Ibn Khālid Ibn al-Zubayr related to me on the authority of Muḥammad Ibn 'Abd al-Raḥmān Ibn Nawfal, he on the authority of al-Zuhri, he on the authority of 'Urwah Ibn al-Zubayr, he on the authority of 'Āyishah; she said: On the day on which the Apostle of Allāh, may Allāh bless him, returned to enter my apartment, and rested in my laps, a member of the family of Abu Bakr came in with a green tooth-stick of *caparis sodata*. The Apostle of Allāh, may Allāh bless him, looked at his hand in a way that I knew he wanted it. So I said: O Apostle of Allāh! do you wish that I should give you this tooth-stick? He said: Yes. So I took it, chewed it till I softened it, then I gave it to him. He cleansed his teeth much more than he used to do before it, then he kept it away.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-'Azīz Ibn Muḥammad informed us on the authority of 'Alqamah Ibn Abi 'Alqamah, he on the authority of his mother, she on the authority of 'Āyishah; she said: 'Abd al-Raḥmān Ibn Abi Bakr came to the Prophet, may Allāh bless him, during his illness, while I was supporting him on my chest and there was a tooth-stick of *caparis sodata* in 'Abd al-Raḥmān's hand. He asked it to be softened by chewing which I did, and handed it over to the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn Abi Bakr related to me on the authority of Ibn Abi Mulaykah, he on the authority of al-Qāsim Ibn Muḥammad; he said: I heard him saying: I heard 'Āyishah saying: It was the blessing of Allāh on me and His favour to me that the Apostle of Allāh, may Allāh bless him, died in my apartment, on the day of my turn, between my lung and throat, and my saliva was mixed with his saliva at the time of his death. Al-Qāsim said: We understood what you said but how your saliva was mixed with his. She said: 'Abd al-Raḥmān Ibn Umm Rūmān, my brother came to the Prophet, may Allāh bless him, to see him, and in his hand there was a green tooth-stick of the *caparis sodata*. The Apostle of Allāh, may Allāh bless him, was very fond of using the tooth-stick. I saw [**P. 31**] the Apostle of Allāh, may Allāh bless him, glancing it. Then I said: O 'Abd al-Raḥmān break the tooth-stick. He passed it on to me. I chewed it and then put it into the mouth of the Apostle of Allāh, may Allāh bless him, who cleansed his teeth with it. In this way my saliva was mixed with his saliva.

ACCOUNT OF THE MEDICINE WHICH WAS ADMINISTERED THROUGH THE CORNER OF THE MOUTH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, IN HIS ILLNESS.

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us; (he said): Abu Yūnus al-Qushayri *i.e.*, Ḥātim Ibn Abi Ṣaghīrah related to me; (he said): 'Amr Ibn Dīnār related to me: Verily the Apostle of Allāh, may Allāh bless him, fell ill and he fainted. Then he regained consciousness while his wives were administering medicine through the corner of his mouth. Thereupon he said: What! you have administered medicine to me through the corner of my mouth and I am fasting, probably Asma Bint 'Umays

asked you to do it. Did she apprehend that I was suffering from pleurisy? Allāh will not let me suffer from pleurisy. There should not remain in the house any one except my uncle 'Abbās to whom medicine is not administered through the corner of the mouth. Then the women rushed to administer the medicine through the corner of the mouth of one another.

Muḥammad Ibn al-Ṣabbāh informed us; (he said): 'Abd al-Raḥmān Ibn Abi al-Zinād informed us on the authority of Hishām *i.e.*, Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, (some times) suffered from pain in the waist which troubled him much. Once he suffered from its attack and the Apostle of Allāh, may Allāh bless him, fainted till we thought he had expired on the bed. Then we administered medicine through the corner of his mouth. When he regained consciousness he came to know that we had administered medicine through the corner of his mouth. Thereupon he said: You thought that Allāh had made me suffer from pleurisy while Allāh will not let me suffer from it. By Allāh! there should not remain a person in the house to whom medicine is not administered through the corner of the mouth except my uncle 'Abbās. When some of his wives said that she was fasting, they said: We will not exempt you since the Apostle of Allāh, may Allāh bless him, has said that none in the house should be left without medicine being administered through the corner of the mouth. Then we administered medicine through the corner of her mouth although she was fasting.

Muḥammad Ibn 'Umar informed us; (he said): Sa'īd Ibn 'Abd Allāh Ibn Abi al-Abyaḍ related to me on the authority of al-Maqburi, he on the authority of 'Abd Allāh Ibn Rāfi', he on the authority of Umm Salamah; she said: The illness of the Apostle of Allāh, may Allāh bless him, commenced in the apartment of Maymūnah. Whenever he felt relief, he came out to lead the people in prayers. But whenever he felt it was severe, he asked others to offer prayers. We feared it to be pleurisy

and the attack was very severe, so we administered medicine through the corner of his mouth. The Prophet, may Allāh bless him, felt the bitterness (خشونة) of the medicine and regained consciousness, he said: What have you done to me ? We said : We have administered medicine through the corner of your mouth. He asked: What were its ingredients? We replied : *Aloes-wood, memycylon tinctorium* (or turmeric) and a few drops of olive-oil. He asked: Who induced you to do it ? They said: Asma Bint 'Umays. He said: This is the system of medicine which is developed in the land of Abyssinia. There should remain none in the house except the uncle of the Apostle of Allāh *i. e.*, al-'Abbās, to whom the medicine is not administered through the corner of the mouth. Then he said: What disease you feared was in me ? They replied: [P. 32] Pleurisy. He said: Allāh will not make me suffer from it.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Ja'far related to me on the authority of 'Uthmān Ibn Muḥammad al-Akhnasi; he said: Umm Bishr Ibn al-Bara came to the Prophet, may Allāh bless him, during his illness and said: O Apostle of Allāh ! I never saw fever like it in any one. The Prophet, may Allāh bless him, said to her: Our trial is double and so our reward is double. What do the people say about it? She said: They say: It is pleurisy. Thereupon the Apostle of Allāh, may Allāh bless him, said: Allāh will not like to make His Apostle, suffer from it because it indicates the possession of Satan, but (my disease is the result of) the morsel that I had taken along your son. It has cut my jugular vein.

Muḥammad Ibn 'Umar informed us; (he said) : 'Abd al-Ḥamid Ibn 'Imrān Ibn Abi Anas related to me on the authority of his father, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of Ibn 'Abbās; he said: When the Apostle of Allāh, may Allāh bless him, was suffering from pain, they administered medicine through the corner of his mouth. He asked : Who ordered you to do this ? Did you fear of pleurisy with which Allāh will not make me suffer. Asma Bint 'Umays

induced you (to administer this medicine); and she had brought it from Abyssinia. There should not remain in the house any one except my uncle al-'Abbās, to whom medicine is not administered through the corner of the mouth. He (Ibn 'Abbās) said: They began to administer medicine to one another.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of Abu Bakr Ibn 'Abd al-Raḥmān Ibn al-Ḥāri<u>th</u> Ibn Hi<u>sh</u>ām; he said: Umm Salamah and 'Asma Bint 'Umays were the persons who administered medicine through the corner of his mouth. He (Abu Bakr) said: Medicine was administered to Maymūnah that day although she was keeping fast, because of the oath of the Prophet, may Allāh bless him, and as if it was a punishment to them.

ACCOUNT OF THE DISTRIBUTION OF DĪNĀRS BY THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, DURING HIS ILLNESS AS A RESULT OF WHICH HE DIED.

Abu Nu'aym al-Faḍl Ibn Dukayn informed us; (he said): Ismā'il Ibn 'Abd al-Malik informed us; (he said): Ibn Abi Mulaykah informed us; (he said): 'Āyi<u>sh</u>ah related to me; she said: The Apostle of Allāh, may Allāh bless him, had received some dīnārs. These he distributed except six which he handed over to one of his wives. Then he could not sleep and inquired about those six dīnārs. They said: You have handed them over to so and so. He said: Bring them to me. Then he distributed five of them among the five houses of Anṣārs. For the remaining one he said: Give it in charity. He slept after saying: Now I am in peace.

'Abd Allāh Ibn Maslamah Ibn Qa'nab al-Ḥāri<u>th</u>i informed us; (he said): 'Abd al-'Azīz Ibn Muḥammad informed us on the authority of 'Amr Ibn Abi 'Amr, he on the authority of al-Muṭṭalib

Ibn 'Abd Allāh Ibn Ḥanṭab: Verily the Apostle of Allāh, may Allāh bless him, said to 'Āyishah, who was supporting him with her chest: O 'Āyishah! What has been done [P. 33] of the gold? She said: It is with me. He said: Give it in charity. Then the Apostle of Allāh, may Allāh bless him, fainted while he was reclining against her chest. When he regained consciousness, he asked: O 'Āyishah! Have you given the gold in charity? I replied: By Allāh! No! O Apostle of Allāh! She said: Then he asked them to be brought and placed them on his palm (before him) he counted them; they were six. Then he said: What will be the opinion of Muḥammad about his Lord, if he meets Him having this (gold) with him? He gave all of them in charity and died the same day.

'Abd Allāh Ibn Maslamah informed us; (he said): Ḥātim Ibn Ismā'īl informed us on the authority of Abu Bakr Ibn Yaḥyā; he said: 'Abd Allāh, whom I (Ibn Sa'd) believe to be a Zubayri, said on the authority of his father, he on the authority of Abu Hurayrah; he said: The Apostle of Allāh, may Allāh bless him, said: By Him in Whose possession is the soul of Muḥammad! if the entire Uḥud is turned into gold and is given to me, there will not pass three days when there will be hardly a *dīnār* with me, and I shall be searching for one who will accept it from me as charity. I shall keep only as much as is necessary to clear my debt.

Abu 'Āṣim al-Ḍaḥḥāk Ibn Makhlad informed us on the authority of 'Umar Ibn Sa'īd Ibn Abi Ḥusayn; (he said): Ibn Abi Mulaykah informed me on the authority of 'Uqbah Ibn al-Ḥārith; he said: The Apostle of Allāh, may Allāh bless him, returned so quickly after the '*Aṣr* prayer that none could find him. So the people wondered at his haste. When he came back to them, he read their faces, and said: There was gold in my house and I disliked its remaining in my house, so I ordered its distribution.

Hawdhah Ibn Khalīfah informed us; (he said): 'Awf Ibn al-Ḥasan informed us; he said: One day, in the morning it

appeared from the face of the Apostle of Allāh, may Allāh bless him, as if he had passed the night in worry. He ('Awf) said : It was said to him : O Apostle of Allāh ! we see signs in your face of your being worried last night. The Apostle of Allāh, may Allāh bless him, said : It was because of two *'ūqiyahs* (ounces) of *ṣadaqah* gold which remained with me and I had not been able to dispose it off.

'Abd al-Wahhāb Ibn 'Aṭa al-'Ijli informed us; (he said): Muḥammad Ibn 'Amr informed us on the authority of Abu Salamah, he on the authority of 'Āyishah: Verily, the Apostle of Allāh, may Allāh bless him, said in his illness as a result of which he passed away: What have you done of those gold pieces? I replied: They are with me, O Apostle of Allāh! He said : Bring them to me and they were between five and seven. He placed them in his hand and said: What a mistrust of Muḥammad will be in Allāh ! if he meets Allāh and these gold pieces are with him ! Give them in charity.

Yaḥyā Ibn Isḥāq al-Bajali informed us; (he said) : Yaḥya Ibn Ayyūb informed us on the authority of Abu Ḥāzim, he on the authority of Abu Salamah, he on the authority of 'Āyishah : Verily the Apostle of Allāh, may Allāh bless him, said to her during his illness as a result of which he died : O Āyishah ! bring me that gold. She said : I brought it to him. They were either nine or seven pieces. He took them in his hand and said : What will be the opinion of Muḥammad about Allāh if he meets Him and they are with him.

Sa'īd Ibn Manṣūr informed us ; (he said) : Ya'qūb Ibn 'Abd al-Raḥmān informed us ; (he said) : Ubayy related to me on the authority of his father or 'Ubayd Allāh Ibn 'Abd Allāh, Ya'qūb was doubtful, he on the authority of 'Āyishah; she said : Eight dirhams were brought to the Apostle of Allāh, may Allāh bless him, after the evening. He continued standing and sitting as no sleep was coming to him. Subsequently he heard [P. 34] a beggar begging alms, thereupon he went out leaving me and after a short while he came back. Then I heard him snoring.

When it was morning I said to him : O Apostle of Allāh ! in the early night I observed you standing and sitting and not going to sleep. Then you went out leaving me and after a short while you came back and I heard you snoring. He said : Yes ! Eight dirhams were brought to the Apostle of Allāh after the evening had set in. What will be the opinion of the Apostle of Allāh (about his Lord) if he meets Allāh and they were with him.

Sa'īd Ibn Manṣūr informed us ; (he said) : Ya'qūb Ibn 'Abd al-Raḥmān informed us on the authority of Abu Ḥāzim, he on the authority of Sahl Ibn Sa'd ; he said : There were seven *dīnārs* with the Apostle of Allāh, may Allāh bless him, which he had entrusted to 'Āyishah. When he fell ill, he said : O 'Āyishah ! send the gold to 'Ali, then the Apostle of Allāh, may Allāh bless him, fainted, and 'Āyishah became busy (nursing) him. He repeated it three times and every time he fainted and 'Āyishah remained busy. Ultimately she sent gold coins to 'Ali who gave them in charity. Then came the evening of Monday preceding the death of the Apostle of Allāh, may Allāh bless him. Āyishah sent her lamp to one of the wives of the Prophet and said : Pour a little melted butter in it, because the Apostle of Allāh, is in grip of death (agony) since evening.

ACCOUNT OF THE CHURCH ABOUT WHICH THE WIVES OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, TALKED TO HIM DURING HIS ILLNESS AND WHAT THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, SAID ABOUT IT.

'Abd Allāh Ibn Numayr informed us ; (he said) : Hishām Ibn 'Urwah informed us on the authority of his father, he on the authority of 'Āyishah : Verily, the wives of the Apostle of Allāh, may Allāh bless him, were talking about a church in Abyssinia, called Mary. They talked of its beauty and its paintings. Umm

Salamah and Umm Ḥabibah had been to the land of Abyssinia. The Apostle of Allāh, may Allāh bless him, said : They are the people, who erect a place of worship by the grave of a pious person when he passes away and paint such pictures. These are the worst of mankind near Allāh.

Ya'qūb Ibn Ibrāhim Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb ; (he said) : 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah related to me : Verily, 'Āyishah and 'Abd Allāh Ibn 'Abbās said : When the Apostle of Allāh, may Allāh bless him, fell ill, he covered his face with a kerchief. As he felt suffocation, he removed it from his face and said : It is so. May Allāh's curse be on the Jews and the Christians who converted the graves of their prophets into places of worship. He wanted to warn them (Muslims) against what they (Jews and Christians) had done.

'Abd Allāh Ibn Ja'far al-Raqqi informed us on the authority of 'Ubayd Allāh Ibn 'Amr, he on the authority of Zayd Ibn Abi [P. 35] Unaysah, he on the authority of 'Amr Ibn Murrah, he on the authority of 'Abd Allāh Ibn al-Ḥārith ; (he said): Jundub informed us: Verily he heard the Apostle of Allāh, may Allāh bless him, saying five days before his death : Beware! Those who were before you, converted the graves of their prophets and pious persons into places of worship, so do not convert graves into places of worship. Verily, I forbid you from doing this.

'Abd Allāh Ibn Numayr informed us ; (he said) : Muḥammad Ibn Isḥāq informed us on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of al-Zuhri, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah: Verily, the last of directions given by the Apostle of Allāh, may Allāh bless him, was : May Allāh destroy the Jews, who converted the graves of their prophets into places of worship.

Yazīd Ibn Hārūn informed us ; (he said) : Yaḥya Ibn Sa'īd informed us on the authority of Ismā'il Ibn Abi Ḥakīm, he on the authority of 'Umar Ibn 'Abd al-'Azīz ; (second chain) Ma'an

Ibn 'Īsa informed us; (he said); Mālik Ibn Anas informed us on the authority of Ismā'il Ibn Abi Ḥakīm that he heard 'Umar Ibn 'Abd al-'Azīz saying: Verily, during his illness, as a result of which he died, the Apostle of Allāh, may Allāh bless him, said: May Allāh destroy the Jews and Christians who converted the graves of their prophets into places of worship and two faiths (دينان) will not remain in the land of Arabia.

Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas informed us on the authority of Zayd Ibn Aslam, he on the authority of 'Aṭa Ibn Yasār: Verily, the Apostle of Allāh, may Allāh bless him, said: O Allāh! do not let my grave be an idol which is worshipped. Allāh was extremely displeased with the people who converted the graves of their prophets into places of worship.

Muslim Ibn Ibrāhīm and Abu Hishām al-Makhzūmi informed us; they said: Abu 'Awānah informed us on the authority of Hilāl Ibn Abi Ḥumayd al-Wazzān, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, said in his illness after which he did not recover (لم يقم): May Allāh damn the Jews and the Christians, verily, they made the graves of their prophets their places of worship. If there had not been this prohibition, people would have not only visited his grave but, he apprehended, they would have made it a place of worship.

'Abd al-Wahhāb Ibn 'Aṭa informed us; he said: 'Awf informed us on the authority of Abu al-Ḥasan; he said: They (Companions) consulted among themselves about burying him, may Allāh bless him, in the Mosque, but 'Āyishah said: Verily, the Apostle of Allāh, may Allāh bless him, said while placing his head in my laps: May Allāh kill the nations who made the graves of their prophets their places of worship, and therefore their opinion was unanimous about burying him where he breathed his last in the apartment of 'Āyishah.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; (he said): Abu Bakr Ibn 'Ayyāsh informed us on the authority of Abu al-

Muhallab, he on the authority of 'Ubayd Allāh Ibn Zahr, he on the authority of 'Ali Ibn Yazīd, he on the authority of al-Qāsim, he on the authority of Abu Umāmah, he on the authority of Ka'b Ibn Mālik; he said: Verily, the time of my last meeting with your Prophet, may Allāh bless him, was five days before his death, when I heard him saying: Verily, those who were before you, made houses into grave-yards. Beware! I have forbidden you of the same. Beware! I have conveyed this to you. O Allāh! bear witness, O Allāh! bear witness.

'Ubayd Allāh Ibn Mūsa informed us on the authority of Shaybān, he on the authority of al-A'mash, he on the authority of Jāmi' Ibn Shaddād, he on the authority of Kulthūm, he on the authority of Usāmah Ibn Zayd; he said: We went to see the Apostle of Allāh, [P. 36] may Allāh bless him, while he was ill. We found him standing and covering his face with a sheet from Aden. Then he uncovered his face and said: May Allāh damn the Jews who forbid (the eating) of fat and consume its price.

'Ali Ibn 'Abd Allāh Ibn Ja'far informed us; he said: Sufyān *i. e.*, Ibn 'Uyaynah informed us; (he said): Ḥamzah Ibn Mughīrah informed us on the authority of Suhayl Ibn Abi Ṣāliḥ, he on the authority of his father, he on the authority of Abu Hurayrah; he said: The Apostle of Allāh, may Allāh bless him, said: O Allāh! do not make my grave an idol. May Allāh damn the nation which made the graves of its prophets their places of worship.

ACCOUNT OF THE DOCUMENT (الكتاب) WHICH THE APOSTLE OF ALLĀH MAY ALLĀH BLESS HIM, WANTED TO DICTATE (يكتبه) FOR HIS PEOPLE DURING HIS ILLNESS AS A RESULT OF WHICH HE DIED.

Yaḥyā Ibn Ḥammād informed us; (he said): Abu 'Awānah informed us on the authority of Sulaymān *i. e.*, al-A'mash, he on

the authority of 'Abd Allāh Ibn 'Abd Allāh, he on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās; he said: The Prophet, may Allāh bless him, fell ill on Thursday. Thereupon he, *i.e.*, Ibn 'Abbās began to weep and say: Woe be to this Thursday! What a Thursday. The illness of the Prophet, may Allāh bless him, became severe; he said: Bring an ink-pot and something (صحيفة)[1] to write on. I shall have a document written[2] and you will never be misguided. He (Ibn 'Abbās) said: Some one, from among those who were present, said: Verily, the Prophet of Allāh is departing from us. He (Ibn 'Abbās) said: Then it was said to him: Should we not bring what you have asked for? He said: After this? He (Ibn 'Abbās) said: Then he did not ask for it.

Sufyān Ibn 'Uyaynah informed us on the authority of Sulaymān Ibn Abi Muslim, maternal uncle of Ibn Najīḥ, he heard Sa'īd Ibn Jubayr (saying), he said: Ibn 'Abbās said: Woe be to this Thursday: What a Thursday! He (Ibn 'Abbās) said: The illness of the Apostle of Allāh, may Allāh bless him, became severe that day. Then he said: Bring me an ink-pot and something to write on, I shall write a document for you and you will never he misguided after that. They began to differ among themselves (تنازعوا) and there should be no quarrelling before a prophet. They said: What is his condition? If he said it in delirium,[3] inquire from him. They went to him and repeated it. Thereupon he said: Leave me. I am better in the condition in which I am than to the condition to which you call me. I enjoin on you three things. He said: Turn out the polytheists from the Island (جزيرة) of Arabia and make provision for the deputations as I make. He kept quiet about the third. I do not know (remember) if he told about it and I forgot it or he kept quiet intentionally.

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1 Means paper or papyrus or any material used for writing.

2 Literal translation is "I shall write for you."

3 In the Urdu translation it has been rendered as departure but most of the writers have translated it as delirium. See for instance *Madārij al-Nubuwwah* Vol. II p. 542. Shibli, *Sīrat*, Vol. II p. 175.

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us; (he said): Qurrah Ibn Khālid related to me; (he said): Abu al-Zubayr informed us; (he said): Jābir Ibn 'Abd Allāh al-Anṣāri informed us; he said: When the Apostle of Allāh, may Allāh bless him, suffered from illness as a result of which he passed away, he said: Bring some thing for writing a document for the followers (امته) so that they will not deviate nor be misguided. He (Jābir) said: There was noise and conversation in the house. 'Umar Ibn al-Khaṭṭāb spoke to him (Prophet). He (Jābir) said: Then the Prophet, may Allāh bless him, abandoned it (the idea of dictating).

Ḥafṣ Ibn 'Umar al-Ḥawḍi informed us; (he said): 'Umar Ibn al-Faḍl al-'Abdi informed us on the authority of Nu'aym Ibn [F. 37] Yazīd; (he said): 'Ali Ibn Abi Ṭālib informed us: Verily, when the condition of the Apostle of Allāh, may Allāh bless him, grew severe he said: O 'Ali! bring me a leaf, on which I shall write something (to guide) my people who will not be misguided after me. He ('Ali) said: I feared he would breathe his last before I came back. So I said to him: I shall retain better in memory than the leaf. He ('Ali) said: His head was between my fore-arm and upper-arm and he began to give (instructions) and enjoined upon us the performance of prayers the payment of *zakāt* and kind treatment of what your right hands possess (i.e., slaves). ('Ali) said: He was in this condition when he breathed his last. He had ordered to bear witness that there was no god but Allāh and that Muḥammad was His servant and Apostle; then he breathed his last. He who bears witness to them, the hell fire is prohibited from consuming him.

Ḥajjāj Ibn Nuṣayr informed us; (he said): Mālik Ibn Mighwal informed us; he said: I heard Ṭalḥah Ibn Muṣarrif relating on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās; he said: Woe be to Thursday! which Thursday! He (Sa'īd) said: I am visualising tears of Ibn 'Abbās flowing on his cheek like a string of pearls. He (Ibn 'Abbās) said: The Apostle of Allāh may Allāh bless him, said: Bring me a shoulder-bone

and an ink-pot so that I may write a document after which you will never be misguided. He (Ibn 'Abbās) said : They (Companions) said : The Apostle of Allāh, may Allāh bless him, is in delirium or is departing from us (according to some translators).

Muḥammad Ibn 'Umar informed us ; (he said) : Hishām Ibn Sa'd related to me on the authority of Zayd Ibn Aslam, he on the authority of his father, he on the authority of 'Umar Ibn al-Khaṭṭāb ; he said : We were with the Prophet, may Allāh bless him , and there was a screen between the women and between us. The Apostle of Allāh, may Allās bless him, said : Wash me with seven water-skins and bring some thing to write upon and an ink-pot, I shall write a document for you and you will never be misguided till eternity. The women said : Bring to the Apostle of Allāh, may Allāh bless him, what he wants. 'Umar said ; I said to them : Keep quiet. You are his companions when he is ill and you shed tears, and when he is healthy you hold him by his neck. Thereupon the Apostle of Allāh, may Allāh bless him, said : They are better than you.

Muḥammad Ibn 'Umar informed us ; (he said) : Ibrāhīm Ibn Yazīd related to me on the authority of Abu al-Zubayr, he on the authority of Jābir; he said : The Prophet, may Allāh bless him, asked for something to write upon at the time of his death to write a document for his followers so that they may not deviate from the right path nor may be misguided. Thereupon, they made noise near him and the Prophet, may Allāh bless him, abandoned it (the idea of writing).

Muḥammad Ibn 'Umar informed us ; (he said) : Usāmah Ibn Zayd al-Laythi and Ma'mar Ibn Rāshid related to me on the authority of al-Zuhri, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of Ibn 'Abbās ; he said: When the Apostle of Allāh, may Allāh bless him, was on the point of death, there were some people in the house among whom was 'Umar Ibn al-Khaṭṭāb; the Apostle of Allāh, may Allāh bless him, said : Come on. I shall write a document for you after which you will not be misguided. Thereupon 'Umar said :

Verily the Apostle of Allāh is suffering from a severe pain and you have with you the *Qur'ān*; the Book of Allāh is sufficient for us. The people in the house began to differ and argue. Some of them said: Take it to him so that the Apostle of Allāh, may Allāh bless him, may write (a document) for you, and there were others who said what 'Umar had said. When the noise and confusion increased and they disturbed the Apostle of Allāh, may Allāh bless him, he said: Get away from me. Continuing 'Ubayd Allāh Ibn 'Abd Allāh said: Ibn 'Abbās used to say: Woe be to the calamity! their differences stood between the Apostle of Allāh, may Allāh bless him, and his writing (a document) for them.

[P. 38] Muḥammad Ibn 'Umar informed us; (he said): Ibrāhīm Ibn Ismā'īl Ibn Abi Ḥabībah related to me on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās: Verily the Prophet, may Allāh bless him, said in his last illness: Bring me an ink-pot and something to write on so that I write for you a document after which you will never be misguided till eternity. 'Umar Ibn al-Khaṭṭāb said: Who will have such and such cities of Rome? Verily, the Apostle of Allāh will not die unless we conquer them. If he dies, we will wait for him as the Israelites waited for Moses. Thereupon Zaynab, the wife of the Prophet, may Allāh bless him, said: Why do you not listen to the words of the Prophet, may Allāh bless him, he is preparing a mandate for you. They made noise and he said: Get away. When they had left (قاموا) the Prophet, May Allāh bless him, breathed his last at his place.[1]

1 This *Ḥadīth* has given rise to a controversy, particularly with reference to 'Umar's action and stopping the people from bringing any thing for the writing of a document or mandate by the Prophet, may Allāh bless him, immediately before his death. The Shī'ahs hold the view that the Prophet may Allāh bless him, wanted to dictate a will in favour of the succession of 'Ali while most of the other scholars think that 'Umar was right because the Prophet, may Allāh bless him, was having delirious fits on account of his severe illness. it appears that there was considerable wisdom and strength in view taken by 'Umar, who rightly pointed out that the *Dīn* (message of Allāh) had been completed and this was confirmed by the *Qur'ānic* revelation.

ACCOUNT OF WHAT AL-'ABBĀS IBN 'ABD AL-MUTṬALIB SAID TO 'ALĪ IBN ABI ṬĀLIB DURING THE (LAST) ILLNESS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Ya'qūb Ibn Ibrāhim Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb; (he said): Verily Ibn 'Abbās informed him: Verily, 'Ali Ibn Abi Ṭālib came out from near the Apostle of Allāh, may Allāh bless him, during his illness as a result of which he passed away. The people asked him: O Abu Ḥasan! How did the Apostle of Allāh, may Allāh bless him, fare this morning? He replied: By the grace of Allāh he fared well. Ibn 'Abbās said: Al-'Abbās Ibn 'Abd al-Muṭṭalib held him by his hand and said: Do you not see that after three days you will be the slave of the stick. By Allāh! I feel that the Apostle of Allāh, may Allāh bless him, will die of this pain. I know the (condition of the) faces of the children of 'Abd al-Muṭṭalib at their death, and all those signs are present. So accompany us to the Apostle of Allāh, may Allāh bless him, and ask him: Who will have the authority (امر) after him? If it will be with us, we will know of it, and if it will be with others, we will discuss it with him, and he will confer it on us. Thereupon 'Ali said: By Allāh! If we ask the Apostle of Allāh about it and he denies it to us then people will never entrust it to us. By Allāh! We will never ask him.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; (he said): Zubayr informed us; (he said): Ismā'il Ibn Abi Khālid informed us on the authority of 'Āmir al-Sha'bi; he said: During his illness as a result of which he died, meaning the Prophet, may Allāh bless him, a person said to 'Ali: I recognise the signs of the death coming to him, so come with us to him and let us ask him who will succeed him (يستخلف). If there be a successor amidst us, so far so good, otherwise he will bequeath it (اوصى) on us so that we may remember him. Thereupon 'Ali said to him what he liked. When the Prophet, may Allāh bless him, breathed

his last, he said to 'Ali: Stretch your hand and I will offer *bay'ah* to you and then people will also offer *bay'ah* to you. The latter, however, held back his hand.

Muḥammad Ibn 'Umar informed us; (he said): 'Umar Ibn 'Uqbah al-Laythi informed us on the authority of Shu'bah, the enfranchised slave of Ibn 'Abbās, he on the authority of Ibn 'Abbās; he said: [P. 39] Al-Abbās Ibn 'Abd al-Muṭṭalib sent for descendants of 'Abd al Muṭṭalib and collected them near him. He (Ibn 'Abbās) said: 'Ali was in his house and there was none besides them with him. Then al-'Abbās said to 'Ali: O my brother's son! An idea has occured to me but I did not like to give it a practical shape without consulting you. Thereupon 'Ali asked: What is that? He said: Let us go to the Prophet, may Allāh bless him, and ask him: Who will have the authority after him? If it will be with us, we will not surrender it to any one as long as a person of us lives on the earth. And if it be with others we will never seek it. On this 'Ali said: O uncle! Will this authority go to any one except you, or is there any one who will dispute for it with you? He (Ibn 'Abbās) said: Then they dispersed and did not go to the Prophet, may Allāh bless him.

Muḥammad Ibn 'Umar informed us; (he said): Hishām Ibn Sa'd related to me on the authority of Zayd Ibn Aslam. he said: Al-'Abbās came to the Prophet, may Allāh bless him, during his illness as a result of which he died. Then 'Ali Ibn Abi Ṭālib asked him: What do you want? Al-'Abbās said: I want to ask the Apostle of Allāh, may Allāh bless him, to nominate a Caliph from among us. Thereupon 'Ali said: Do not do it. He (al-'Abbās) asked: Why? He ('Ali) said: I fear if he says no, and we try to get it from the people they will reject our demand on the plea that the Apostle of Allāh, may Allāh bless him, had refused to give it to us.

Muḥammad Ibn 'Umar informed us: (he said): Muḥammad Ibn 'Abd Allāh, the son of al-Zuhri's brotber, informed us; (he said): I heard 'Abd Allāh Ibn Ḥasan relating to my uncle al-Zuhri,

saying: Fāṭimah Bint Ḥusayn related to me; she said: When the Apostle of Allāh, may Allāh bless him, died, al-'Abbās said: O 'Ali! rise I and all those who are present here, will offer *bay'ah* to you. If once the opportunity is lost, it never returns, now the authority is in our hands. Thereupon 'Ali said: Is there any one (meaning one) who will contest our claim? Al-'Abbās said: I think so. By Allāh! there will be one. When *bay'ah* was offered to Abu Bakr they returned to the Mosque, 'Ali heard the *takbīr* (Allāh is great). He asked: What is this? Al-'Abbās retorted: It is what I had invited you to and you had declined. Thereupon 'Ali said: Can it be so? Al-'Abbās said: A thing like it is never refused. Then 'Umar said: When the Prophet, may Allāh bless him, had died, Abu Bakr came out from there and 'Ali, 'Abbās and al-Zubayr remained behind with him, and at that time 'Abbās had said these words.

ACCOUNT OF WHAT THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, SAID TO HIS DAUGHTER FĀṬIMAH, DURING HIS ILLNESS, MAY ALLĀH'S BLESSINGS AND PEACE BE ON BOTH OF THEM.

Sulaymān Ibn Dāwūd al-Hāshimi informed us; (he said): Ibrāhim Ibn Sa'd informed us on the authority of his father, he on the authority of 'Urwah, he on the authority of 'Āyishah; (she said): Verily, in his last illness, the Apostle of Allāh, May Allāh bless him, called his daughter Fāṭimah, and secretly told her something; and she wept. Then he called her again and secretly spoke to her about something and she laughed. She ('Āyishah) said: I asked her [P. 40] about it. She replied: The Apostle of Allāh, may Allāh bless him, had communicated to me that he would die of that illness, so I wept. Then he communicated to me that I would be the first of his family to join him, so I laughed.

Abu Nu'aym al-Faḍl Ibn Dukayn informed us; (he said): Zakariya Ibn Zā'idah informed us on the authority of Firās Ibn Yaḥya, he on the authority of 'Āmir al-Sha'bi, he on the authority of Masrūq, he on the authority of 'Āyishah; she said: I was sitting by the side of the Apostle of Allāh, may Allāh bless him, when Fāṭimah came walking just like the Apostle of Allāh, may Allāh bless him. He said: God bless you! (مرحبا) My daughter! He seated her to his right side or to his left. Then he secretly communicated something to her, and she wept. Then he again secretly communicated something to her and she laughed. She ('Āyishah) said: I said to her: I never saw any one laughing so soon after weeping in this way. The Apostle of Allāh, may Allāh bless him, chose you to confide some secret to you and you wept. I said: What secret did the Apostle of Allāh, may Allāh bless him, confide to you? She replied: I shall not divulge his secret. After he had breathed his last, I asked her about it and she said: He said: Verily, Gabriel used to come to me once every year to repeat the *Qur'ān* but this year he came to repeat it twice. I think it signifies nothing otherwise but (an indication that) my death is close; and what a good predecessor I am for you. He continued: You will be the first member of my family to join me. She (Fāṭimah) said: Thereupon I wept. Then he said: Will you not be pleased to be the chief (سيدة) of the women of this nation or women of the world? She (Fāṭimah) said: Thereupon I laughed.

Muḥammad Ibn 'Umar informed us; (he said): Mūsa Ibn Ya'qūb related to me on the authority of Hāshim Ibn Hāshim, he on the authority of 'Abd Allāh Ibn Wahb Ibn Zam'ah, he on the authority of Umm Salamah, the wife of the Prophet, may Allāh bless him, she said: When the moment of the death of the Apostle of Allāh, may Allāh bless him, was approaching, he called Fāṭimah and secretly conversed (ناجا) with her, and she wept. Then he secretly conversed with her and she laughed. I did not ask her about it till the Apostle of Allāh, may Allāh bless him, had died. After that I asked Fāṭimah about her

weeping and laughing. She replied: He, may Allāh bless him, informed me that he was about to die. Then he informed me that I would be the chief of the women of paradise next to Maryam Bint 'Imrān, and so I laughed.

Muḥammad Ibn 'Umar informed us on the authority of Sufyān Ibn 'Uyaynah, he on the authority of 'Amr Ibn Dīnār, he on the authority of Ibn Ja'far; he said: I never saw Fāṭimah, may peace be on her, laughing after (the death of) the Apostle of Allāh, may Allāh bless him, except that only the end of her mouth opened.

ACCOUNT OF WHAT THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, SAID IN HIS ILLNESS TO USĀMAH, MAY ALLĀH SHOW HIM MERCY.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of 'Urwah Ibn al-Zubayr; he said: The Apostle of Allāh, may Allāh bless him, despatched Usāmah ordering him to march with the horsemen to al-Balqa where his father and Ja'far were slain. Usāmah and his companions began to make preparations and the camp was set up at al-Jurf. The Apostle of Allāh, may Allāh bless him, fell ill. When he had some [P. 41] relief, he came out with a bandage on his head and said thrice: O people! let the army of Usāmah go. After that the Prophet, may Allāh bless him, entered the house and his condition grew serious. Then the Apostle of Allāh, may Allāh bless him, passed away.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Yazīd Ibn Qusayṭ related to me on the authority of his father, he on the authority of Muḥammad Ibn Usāmah Ibn Zayd, he on the authority of his father; he said: The talk of the people, about Usāmah Ibn Zayd's appointment as commander over the

Muhājirs and Anṣārs, reached the Prophet, may Allāh bless him. Thereupon the Apostle of Allāh, may Allāh bless him, came out, ascended the pulpit and glorified Allāh, and praised Him. Then he said : O people ! let the army of Usāmah go. By my life ! you are talking about his leadership (امارة), you had talked about his father's leadership in the past, and verily, he deserves to be commander, and his father also deserved it. He (Usāmah) said : The army of Usāmah started the march and encamped at al-Jurf where the people assembled. Then they started (*i. e.*, were about to start). In the meantime, the condition of the Apostle of Allāh, may Allāh bless him, grew serious. Usāmah and the people deferred their departure waiting to see what Allāh had destined about the Apostle of Allāh, may Allāh bless him. Usāmah said : When the condition (of the Prophet) grew serious, I returned from my camp and the people also came with me. The Apostle of Allāh, may Allāh bless him, fainted and could not speak, but he raised his hand towards the heaven and then put it on me from which I concluded that he was praying for me.

'Abd al-Wahhāb Ibn 'Aṭā āl-'Ijli related to us ; (he said) : Al-'Umari informed us on the authority of Nāfi', he on the authority of Ibn 'Umar; (he said) : Verily, the Prophet, may Allāh bless him, despatched a sariyyah[1] including Abu Bakr and 'Umar and appointed Usāmah Ibn Zayd its commander. The people criticised (his appointment) because of his young age. The news reached the Apostle of Allāh, may Allāh bless him, who ascended the pulpit, glorified Allāh and praised Him, and said : People criticise the appointment of Usāmah as commander and they had previously criticised the appointment of his father. Verily, they are the most deserving, and that he is the dearest among the people to me. Behold ! I enjoin on you to treat Usāmah well.

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1 Lit. a small force of soldiers less than 300 persons. In Maghāzi Literature it is used for expeditions in which the Prophet did not participate in distinction to *Ghazwah* which was used for a campaign or incursion in which the Prophet took part.

Abu Bakr Ibn 'Abd Allāh Ibn Uways and Khālid Ibn Makhlad informed us; they said: Sulaymān Ibn Bilāl informed us; (second chain) 'Abd Allāh Ibn Maslamah Ibn Qa'nab al-Ḥārithi informed us; (he said): 'Abd al-'Azīz Ibn Muslim informed us; (third chain) Ma'an Ibn 'Īsā informed us; (he said): Mālik Ibn Anas informed us on the authority of 'Abd Allāh Ibn Dīnār, he on the authority of 'Abd Allāh Ibn 'Umar; he said: The Prophet, may Allāh bless him, despatched (بعث) an army and appointed Usāmah Ibn Zayd as its commander. Some people criticised his appointment as commander. Thereupon the Apostle of Allāh, may Allāh bless him, said: Now you are criticising his appointment and previously you had criticised his father's appointment. By Allāh! he (Zayd) was the fittest person for the post, and the dearest of the people to me, and after him, he (Usāmah) is the dearest among the people to me.

'Affān Ibn Muslim informed us; (he said): Wuhayb informed us; (second chain) al-Mu'alla Ibn Asad informed us; he said: 'Abd al-'Azīz Ibn al-Mukhtār informed us: all of them on the authority of Musā Ibn 'Uqbah; (he said): Sālim Ibn 'Abd Allāh related to me on the authority of his father that he had heard him relating about the Apostle of Allāh, may Allāh bless him, when he had appointed Usāmah Ibn Zayd as commander; and the news reached him (Prophet) that [P. 42] the people found fault with Usāmah and criticised his appointment to the command. The Apostle of Allāh, may Allāh bless him, stood among the people and said as Sālim related to me: Beware! You are finding fault with Usāmah and criticising his appointment to the command. You did the same with his father earlier. By Allāh! he was the fittest person to command and the dearest of the people to me; and now after him, his son is the dearest of the people to me. Treat him well. Verily, he is one of the best men amongst you. Sālim said: I never heard 'Abd Allāh relating this tradition without excepting Fāṭimah.

ACCOUNT OF WHAT THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, SAID, DURING HIS LAST ILLNESS, ABOUT THE ANṢĀRS, MAY ALLĀH SHOW THEM MERCY.

Muḥammad Ibn 'Umar informed us; (he said): Maslamah Ibn 'Abd Allāh Ibn 'Urwah informed us on the authority of Abu al-Aswad, he on the authority of 'Urwah, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, asked us to pour water (on his body) from seven water-skins drawn from seven wells; and we did accordingly. When he had taken this bath, he felt relief. Then he led the people in prayers. He delivered a sermon and asked forgiveness for the martyrs of Uḥud and prayed for them. Then he gave instructions about the Anṣārs and said: O Muhājirs! Your number will grow, but that of the Anṣārs will not grow. They are the people to whom I gave my trust and with whom I sought asylum, so honour them who are nobles among them and excuse those who err.

Muḥammad Ibn 'Umar informed us; (he said): Ma'mar and Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of 'Abd Allāh Ibn Ka'b, he on the authority of some Companion of the Prophet, may Allāh bless him: Verily, the Apostle of Allāh, may Allāh bless him, came out with a bandage on his head and said: O Muhājirs! Your number will grow but that of the Anṣārs will not grow. Verily, the Anṣārs are those to whom I gave my trust and with whom I sought asylum. So honour the nobles among them and be good to those who are good among them.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn 'Abd al-'Azīz related to me on the authority of 'Āṣim Ibn 'Umar Ibn Qatādah, he on the authority of Maḥmūd Ibn Labīd, he on the authority of Abu Sa'īd al-Khudri; he said: The Apostle of Allāh, may Allāh bless him, came out and the people had assembled to get information about him. He came out walking swiftly, with the two edges of his sheet on his

shoulders, and his head bandaged with a white piece of cloth. He ascended the pulpit and the people rushed towards him till the Mosque was full to capacity. He (al-Khudri) said: The Apostle of Allāh, may Allāh bless him, recited *tashahhud* (to bear witness that Allāh is one and Muḥammad is His Apostle). Having finished it, he said: O people! Verily, the Anṣārs are those to whom I gave my trust and they provided me with asylum. So, for my sake accept the good ones among them and ignore the defaulters.

Yazīd Ibn Hārūn informed us; [P. 43] (he said): Yaḥya Ibn Sa'īd informed us that al-Nu'mān Ibn Murrah informed him, that it had reached him: Verily, the Apostle of Allāh may Allāh bless him, said in his illness as a result of which he died: Every prophet leaves behind some legacy or property; the Anṣārs are my legacy or property. Verily, the people increase or decrease so accept the good among them and excuse those who err.

Isḥāq Ibn Yūsuf al-Azraq informed us; (he said): Zakariya Ibn Abi Zā'idah informed us on the authority of 'Aṭiyyah al-'Awfi, he on the authority of Abu Sa'īd al-Khudri; he said: The Apostle of Allāh, may Allāh bless him, said: Verily, the Anṣārs provided asylum and refuge for me and the members of my family. So accept the good among them and excuse those who err.

'Ubayd Allāh Ibn Mūsa al-'Absi informed us; (he said): Ibn Abi Awfa informed us on the authority of 'Aṭiyyah al-'Awfi, he on the authority of Abu Sa'īd al-Khudri; he said: The Apostle of Allāh, may Allāh bless him, said: Verily, the Anṣārs are those to whom I gave my trust and with whom I and members of my family sought protection, so accept the good ones among them and excuse those who err.

'Ubayd Allāh Ibn Mūsa, al-Faḍl Ibn Dukayn and Abu al-Walīd Hishām al-Ṭayālisi informed us; they said: 'Abd al-Raḥmān Ibn Sulaymān Ibn al-Ghasīl informed us on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; 'Ubayd Allāh said in his narration: The news was brought to the Prophet, may Allāh bless him, and he was told: The Anṣārs in the Mosque

—their women and men—are weeping for you. He asked: What makes them weep? They said: They fear that you will die. Then all of them corroborated each other and said in their narration: The Apostle of Allāh, may Allāh bless him, came out, ascended the pulpit quickly, he had covered himself with a quilt, the edges of which were on his shoulders. His head was tied with a bandage. 'Ubayd Allāh said: It was dirty. Abu Nu'aym and Abu al-Walīd said: It was greasy. Then he (Prophet) glorified Allāh and praised Him, after that he said: O men! Verily, the people will continue increasing in number but the Anṣārs will diminish till they will be in proportion of salt in the food. So he who has their affairs in his hand should accept the good ones among them and excuse those who err. Abu al-Walīd said in his narration: He (Prophet) came out in his illness, as a result of which he died, and that was his last meeting with the people; then he breathed his last, may Allāh bless him.

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us; (he said): Ḥumayd informed us on the authority of Anas; he said: The Apostle of Allāh, may Allāh bless him, came out with a bandage on his head. The Anṣārs with their children and servants received him. Thereupon he said: By Him in Whose hands is my soul, I love you. The Anṣārs have discharged their obligations and now you have to fulfil yours. So be good to good ones among them and excuse those who err.

'Amr Ibn 'Āṣim al-Kilābi informed us; (he said): Abu al-Ashhab informed us; (he said): al-Ḥasan informed us: Verily, the Prophet of Allāh, may Allāh bless him, said: O people of Anṣār! you will be confronted with troubles after me. They asked: O Prophet of Allāh! What do you command us to do? He said: I command you to bear patiently till you meet Allāh and His Apostle.

'Ubayd Allāh Ibn Muḥammad al-Taymi informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of 'Ali Ibn Zayd, [P. 44] he on the authority of Anas: Verily, Muṣ'ab

Ibn al-Zubayr seized a chief of the Anṣārs and wanted to ill-treat him. Anas said : I said to him : I remind you of Allāh and the injunction of the Apostle of Allāh, may Allāh bless him, about the Anṣārs. He asked : What has he enjoined ? He (Anas) said : I said : He enjoined on us to treat well the good among them and to excuse those who err. He (Anas) said : He (Muṣ'ab) rolled on his bed till he fell on the floor and rolled on it, and rubbed his cheek with the floor and said : The command of the Apostle of Allāh, may Allāh bless him, is to be obeyed with pleasure,[1] so let him go, or he said : release him.

ACCOUNT OF WHAT THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, ENJOINED DURING HIS ILLNESS AS A RESULT OF WHICH HE DIED.

Asbāṭ Ibn Muḥammad al-Qurashi informed us on the authority of Sulaymān al-Taymi, he on he authority of Qatādah, he on the authority of Anas Ibn Mālik ; he said : The general injunctions of the Apostle of Allāh, may Allāh bless him, when the hour of his death was approaching, were : Prayers ! and what your right hands possess (*i. e.*, slaves) ! (He continued) uttering these words till the Apostle of Allāh, may Allāh bless him, and his tongue ceased to move.

Waki' Ibn al-Jarrāḥ informed us on the authority of Sufyān al-Thawri, he on the authority of Sulaymān al-Taymi, he on the authority of one who heard Anas Ibn Mālik saying : The general injunctions of the Apostle of Allāh, may Allāh bless him, while death-rattles had commenced, were : Prayers and what your right hands possess (*i. e.*, slaves).

Yazīd Ibn Hārūn and 'Affān Ibn Muslim informed us ; they said : Hammām Ibn Yaḥya informed us on the authority of

1 على الراس و العين lit. On our heads and eyes.

Qatādah, he on the authority of Abu al-Khalīl, he on the authority of Sufaynah, she on the authority of Umm Salamah; (she said): Verily, when the Prophet, may Allāh bless him, was suffering from agony of death, he began to say: Prayers; prayers and what your right hands possess. Yazīd said: He had begun to utter these words and his tongue had ceased to move. 'Affan said: He began to speak about it and his tongue ceased to move.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; (he said): Abu Bakr Ibn 'Ayyāsh informed us on the authority of Abu al-Muhallab, he on the authority of 'Ubayd Allāh Ibn Zaḥr, he on the authority of Abu Umāmah, he on the authority of Ka'b Ibn Mālik; he said: The Apostle of Allāh, may Allāh bless him, fainted for an hour. When he had a relief he said: (Fear) Allāh! (fear) Allāh! in the treatment of what your right hands possess. Cover their backs (ظهر); fill their bellies and be kind to them in speaking.

Muḥammad Ibn 'Umar informed us; (he said): Ma'mar informed us on the authority of al-Zuhri, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah: Verily, the Apostle of Allāh, may Allāh bless him, made the last injunction that two Faiths should not exist in the land of Arabia.

Muḥammad Ibn 'Umar informed us: (he said): Mālik Ibn Anas related to me on the authority of Ismā'īl Ibn Abi Ḥakīm, he on the authority of 'Umar Ibn 'Abd al-'Azīz; he said: The last words that the Apostle of Allāh, may Allāh bless him, uttered were: May Allāh kill the Jews and the Christians who made the graves of their prophets into places of worship. Two Faiths will not exest in the land of Arabia.

'Abd Allāh Ibn Numayr informed us; (he said): Muḥammad Ibn Isḥāq informed us on the authority of Ṣāliḥ [P. 45] Ibn Kaysān, he on the authority of al-Zuhri, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah: Verily, the last complete speech, the Apostle of Allāh, may Allāh bless hlm, made was before the people of al-Ruha whom he paid money also.

He ('Ubayd Allāh) said : He began to say : If I live long enough, I shall not allow two Faiths to exist in the peninsula (جزيرة) of Arabia.

Hāshim Ibn al-Qāsim al-Kināni informed us ; (he said) : al-Mas'ūdi informed us on the authority of Hizzān Ibn Sa'īd, he on the authority of 'Ali Ibn 'Abd Allāh Ibn 'Abbās ; he said : The Apostle of Allāh, may Allāh bless him, left a will to give money to al-Dāris, al-Ruhāwis and al-Dawsis.

Abu Mu'āwiyah Muḥammad Ibn Hāzim al-Ḍarīr (blind) informed us ; (he said) : al-A'mash informed us on the authority of Abu Sufyān, he on the authority of Jābir ; he said : I heard the Prophet, may Allāh bless him, saying three days before his death : Beware ! none of you should die but only after having a good idea (ظن) about Allāh.

Kathīr Ibn Hishām informed us ; (he said) : Ja'far Ibn Burqān informed us ; he said : A person from the residents of Makkah related to me ; he said : al-Faḍl Ibn 'Abbās entered before the Prophet, may Allāh bless him, in his illness. He said : O Faḍl ! tie this bandage round my head. He tied it. Then the Prophet, may Allāh bless him, said : Support me with your hand. He (the Makki) said : He held the hand of the Prophet, may Allāh bless him, who got up and entered the Mosque, supported by him. Then he glorified Allāh and praised Him. He said : Your rights were entrusted to me and I am a human being. If I have hurt any one's honour, here is my honour, he can have his compensation (قصاص). If I have caused physical injury, here is my body, he can take revenge from me. If I have seized any one's property, here is my property, he can have his compensation. Know that the man, who takes his compensation from me or redeems me from obligation, loves me most so when I meet my Lord after I have been redeemed ; no one of you should say : I fear the enmity and grudge of the Apostle of Allāh, because they are not in my nature and temper. If there be any one whose evil soul dominates over him, he should seek my help and I shall pray for him. Then a man stood up and said : Once a

beggar came to you and you asked me (to give him something) and I gave him three dirhams. He (Prophet) said: He speaks the truth, O Faḍl! pay him. He (Jābir) said: Then a man stood and said: O Apostle of Allāh! I am a miser, a coward and a somnolent, so pray to Allāh to remove miserliness, cowardice and somnolence from me. He prayed for him. Then a woman stood and said: I suffer from such and such, so pray to Allāh to relieve me of it. He said to her to go to the apartment of 'Āyishah. When the Apostle of Allāh, may Allāh bless him, came to the apartment of 'Āyishah, he placed his staff on her head, and prayed for her. 'Āyishah said: Then she went into prostration several times. He said: Make your prostration long because the servant (عبد) is nearest to Allāh when he is in prostration before Him. 'Āyishah said: By Allāh! she did not leave me till I had not recognized the signs of the acceptance of the invocation of the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar informed us; (he said): Sulaymān Ibn Bilāl related to me on the authority of Yaḥya Ibn Sa'īd, he on the authority of [P. 46] al-Qāsim Ibn Muḥammad, he on the authority of 'Āyishah: Verily, the Apostle of Allāh, may Allāh bless him, said in his illness as a result of which he died; O people! do not hold me responsible for any thing. I only declare lawful what Allāh made lawful and declare unlawful what Allāh made unlawful.

Muḥammad Ibn 'Umar informed us; (he said): Sulaymān Ibn Bilāl and 'Āṣim Ibn 'Umar related to me on the authority of Yaḥya Ibn Sa'īd, he on the authority of Ibn Abi Mulaykah, he on the authority of 'Ubayd Ibn 'Umayr; he said: The Apostle of Allāh, may Allāh bless him, said in his illness as a result of which he died: O people! by Allāh! you should not hold me responsible for any thing. I do not declare any thing lawful except what Allāh makes lawful; and I do not declare any thing unlawful except what Allāh makes unlawful. O Fāṭimah, the daughter of the Apostle of Allāh! O Ṣafiyyah, the aunt of the Apostle of Allāh! do deeds for what is with Allāh, because I

(*i.e.*, my relationship) shall not be sufficient for you with Allāh.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of Sa'īd Ibn al-Musayyib; he said: The Apostle of Allāh, may Allāh bless him, said: O children of 'Abd Manāf! I shall not be sufficient for you before Allāh. O 'Abbās Ibn 'Abd al-Muṭṭalib! I shall not be sufficient for you before Allāh. O Fāṭimah Bint Muḥammad! I shall not be sufficient for you before Allāh. Ask me what you like (in this world but in the next world your actions alone will benefit you).

Muḥammad Ibn 'Umar informed me: (he said): 'Abd Allāh Ibn Ja'far informed us on the authority of Ibn Abi 'Awn, he on the authority of Ibn Mas'ūd; verily, he said: Our Prophet and our friend had made announcement of his death one month before it, may my father, my mother and my soul be sacrificed for him. When the (time of) departure came near, he gathered us in the apartment of our mother 'Āyishah. He had suffered hardships for us. He said: I welcome you, may Allāh make you live in peace! may Allāh show you mercy! may Allāh protect you! may Allāh make you prosperous! may Allāh provide you with necessaries of life! may Allāh elevate you! may Allāh benefit you! may Allāh bless you and may Allāh guard you! I enjoin on you the fear of Allāh, I entrust you to Him and leave to His care. I warn you in regard to Allāh, verily, I am a declared warner from Him. Do not encroach upon the rights of His servants and do not create disturbances in His land against His commands. Verily, He has said to me: As for that abode of the hereafter we assign it unto those who seek not oppression (*i.e.*, domination over others) in the earth nor yet corruption. The sequel is for those who ward off (evil).[1] And He said: Is not the home of the scorners in hell?[2] We asked: O Apostle of Allāh: When will your death occur? He replied: The period of departure has come and now is the return to Allāh, to para-

1 *Al-Qur'ān*, XXVIII, 83.
2 *Al-Qur'ān*, XXXIX, 60.

dise, to the heavenly lote-tree, to the High Companion, to the full cup, and life of plenty and pleasure. Then we asked : O Apostle of Allāh ! Who will wash your body ? He repled : Members of my family, near ones, the nearest of them. Then we asked : O Apostle of Allāh ! in what (cloth) should we enshroud you ? He replied : If you like, (enshroud me) in these clothes, or in Egyptian cloth or in Yamanite garments. He (Ibn Mas'ūd) said : We asked : O Apostle of Allāh : Who will read your funeral prayers ? Then we wept and he also wept. He said : Wait, may Allāh show you mercy and recompense you from your Prophet. When you finish washing my body and enshrouding it, place it on this bed-stead of mine at the edge of my grave in this abode of mine, then you withdraw for a while. Verily, the first to say prayer over me will be my friend and close friend Gabriel, then Mechael, then Saraphel, then the angel of [P. 47] death with his forces of angels in toto (will say prayer). After that you enter in groups and say prayers over me and invoke peace for me ; but do not trouble me by recouuting qualities (تزكية) and tearing clothes. The male members of my family should commence saying prayers over me and then women should start saying prayers over me. Then you should say prayers over me. Convey my greetings to those of my Companions who are not present. And convey my greetings to those of my people who follow my Faith to the day of resurrection. Then we asked : Who will place your body in the grave ? He replied : Members of my family along with many of the angels who see you but whom you do not see.

ACCOUNT OF THE COMING (نزول) OF THE DEATH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Muḥammad Ibn 'Umar informed us ; (he said) : al-Ḥakam Ibn al-Qāsim related to me on the authrity of Abu al-Ḥuwayrith :

(he said): Verily, whenever the Apostle of Allāh, may Allāh bless him, fell ill, he asked for recovery, from Allāh. But in the illness as a result of which he died, he did not pray for recovery; he used to say: O soul! What has happend to thee that thou art seeking refuge in every place of refuge?

Muḥammad Ibn 'Umar informed us; (he said): Ayyūb Ibn Sayyār related to me on the authority of Ja'far Ibn Muḥammad, he on the authority of his father; he said: When the last moment of the Prophet, may Allāh bless him, was near, he asked for a bowl of water and began to wipe his face, at the same time repeating (prayers): O Allāh! help me in the agony of death. He (Muḥammad) said: He said thrice: O Gabriel! come close to me.

Yūnus Ibn Muḥammad al-Muw'addib informed us; (he said): Layth Ibn Sa'd informed us on the authority of Ibn al-Hād, he on the authority of Mūsa Ibn Sarjis, he on the authority of al-Qāsim Ibn Muḥammad, he on the authority of 'Āyishah; Verily, she said: I saw the Apostle of Allāh, may Allāh bless him, at the moment of his death; there was a bowl of water with him. He dipped his hand in the bowl and then wiped his face. Then he said: O Allāh! help me in the agony of death.

Muḥammad Ibn 'Umar informed us; (he said): 'Umar Ibn Muḥammad Ibn 'Umar related to me on the authority of his father; he said: When the last moment of the Prophet, may Allāh bless him, was near there was a bowl of water with him. He used to wipe his hand with it and then wiped his face, and said: O Allāh! help me in the agony of death.

Muḥammad Ibn 'Umar informed us; he said: Ma'mar related to me on the authority of al-Zuhri, he on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, he on the authority of Ibn 'Abbās and 'Āyishah; they said: When the last moment of the Prophet, may Allāh bless him, was near, he used to draw a sheet over his face; but when he felt uneasy, he removed it from his face and said: Allāh's damnation be on the Jews and the Christians who made the graves of their prophets objects of worship.

[P. 48] ACCOUNT OF THE DEATH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Abu Ḍamrah Anas Ibn 'Iyāḍ al-Laythi informed us; he said: They ralated to us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father: Three days before the death of the Apostle of Allāh, may Allāh bless him, Gabriel came to him and said: O Aḥmad! Allāh has sent me to you as a mark of honour, respect and special regard for you, inquiring from you, although He knows more than you of your illness, and He says: How do you feel? He replied: O Gabriel! I feel unpleasant, and O Gabriel! I find myself in anguish. (مكروب). On the following day Gabrieal again came to him and said: ? When it was the third day Gabriel came to him again, with him came the angel of death and another angel named Ismā'il, who stays in the air and does not ascend to the heavens nor comes down upon the earth. Since the creation of the earth, he has been in the command of seventy thousand angels, every one of whom commanding (in his turn) seventy thousand angels. Gabriel preceded them and said: O Aḥmad! Verily Allāh has sent me and as a mark of honour and respect and special regard for you; He asks you of what He knows more than you and says: How do you feel? He replied: O Gabriel! I feel unpleasant and O Gabriel! I find myself in anguish. Then the angel of death sought permission. Thereupon Gabriel said: O Aḥmad! This is the angel of death who seeks permission to come to you. He never sought permission from any human being before you and he will never seek permission from any one after you. He replied: Permit him. Then the angel of death entered and stood before the Apostle of Allāh, may Allāh bless him, and said: O Apostle of Allāh! O Aḥmad! Allāh has sent me to you and ordered me to obey you in what you command me. If you command me to take out your soul I shall take out your soul and if you ask me to leave it, I shall leave it. He (Prophet) said: Will you obey me O angel of death? He replied: I have been ordered to obey you in whatever you command me. There-

upon Gabriel said: O Aḥmad! Allāh is yearning to see you. He (Prophet) said: O angel of death! Do what you have been ordered to do. Gabriel said: O Aḥmad! may peace be on you it is my last treading on the earth and you had been the cause of my coming to it. Then the Apostle of Allāh, may Allāh bless him, expired. After that condolences came, only sounds were heard and movements felt but no person was visible: Peace be on you O people of the House. Allāh's mercy and His blessings be on you. Every soul is to taste of death. Verily, your rewards will be completed on the day of resurrection. Verily, for every one is consolation in Allāh in every affliction. Every person who perishes, leaves a successor behind, a substitute is found for whatever is lost. So trust in Allāh and have hope in Him. He who is denied recompense. (ثواب) is really afflicted [P. 49] May peace be on you and Allāh's mercy and His blessings be on you.[1]

Muḥammad Ibn 'Umar informed us; (he said): A person informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father, about 'Ali: That two men of the Quraysh came to him and he said: Should I not inform you about the Apostle of Allāh, may Allāh bless him? They replied: Yes! relate to us about Abu al-Qāsim. He said: Three days before the death of the Apostle of Allāh, may Allāh bless him, Gabriel came to him. Then he narrated the Tradition like the foregoing one and at its end he (Muḥammad) said: Then 'Ali said: Do you know who was that person? They said: No. He said: He was al-Khiḍr.

ACCOUNT OF THOSE WHO SAID THAT THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, DID NOT MAKE ANY TESTAMENT AND THAT HE DIED WHILE HIS HEAD WAS IN THE LAPS OF '*ĀYISHAH*.

Wakī' Ibn al-Jarrāḥ and Shu'āyb Ibn Ḥarb informed us on the authority of Mālik Ibn Mighwal, he on the authority of

1 السلام عليكم و رحمة الله و بركاته

Ṭalḥah Ibn Muṣarrif; he said: I asked 'Abd Allāh Ibn Abi Awfa: Did the Prophet, may Allāh bless him, make any injunction for the Muslims? He replied: He enjoined (on the Muslims to follow) the Book of Allāh. Mālik said: Ṭalḥah said: Huzayl Ibn Shuraḥbīl said: Was Abu Bakr ruling over the testator of the Apostle of Allāh, may Allāh bless him? Abu Bakr would like to get his nose perforated if he had received an order from the Apostle of Allāh, may Allāh bless him.[1]

Abu Mu'āwiyah al-Ḍarīr and 'Abd Allāh Ibn Numayr informed us; they said: Al-A'mash informed us on the authority of Shaqīq, he on the authority of Masrūq, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, did not leave a dinār or a dirham, or a goat or a camel and he did not make any injunctions about any thing.

Mu'ādh Ibn Mu'ādh al-'Anbari and Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us; they said: Ibn 'Awn informed us on the authority of Ibrāhīm, he on the authority of al-Aswad; he said: 'Āyishah was asked if the Apostle of Allāh, may Allāh bless him, made any injunctions. She said: How could he make a will? He asked for a cup to discharge urine, then relaxed into my laps and I did not know that he had expired; and he had expired between my lung and throat.

'Affān Ibn Muslim informed us; (he said): Wuhayb informed us; (he said): Ibn 'Awn informed us on the authority of Ibrāhīm, he on the authority of al-Aswad; he said: It was said to Umm al-Mūminīn 'Āyishah: Did the Apostle of Allāh, may Allāh bless him, make a testament in favour of 'Ali? She replied: His head was in my lap, he asked for a cup and passed urine. Then he relaxed into my lap and I did not know (that he had expired); so when could he make a testament in favour of 'Ali.

Ṭalq Ibn Ghannām al-Nakha'i informed us; (he said): 'Abd al-Raḥmān Ibn Juraysh informed us; (he said): Ḥammād

1 The narrator means that Abu Bakr would have acted upon the injunctions of the Prophet, if there had been any, under any condition and would have never gone against that.

related to me on the authority of Ibrāhīm; he said: The Apostle of Allāh, may Allāh bless him, expired and he did not make a testament and that he breathed his last when he was resting on the chest of 'Āyishah.

Yazīd Ibn Hārūn informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of Abu 'Imrān al-Jawni, he on the authority of Yazīd Ibn Bābanūs, [P. 50] he on the authority of 'Āyishah; she said: One day when the Apostle of Allāh, may Allāh bless him, was reclining on my chest, he placed on may shoulder his head which bent down. I thought he wanted something with my head, when cold water poured out of his mouth and dropped on my collar-bone with which my skin began to shiver. I thought he had fainted so I covered him with a piece of cloth.

'Ārim Ibn al-Faḍl informed us; (he said): Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he on the authority of Ibn 'Abi Mulaykah; he said: 'Āyishah said: The Apostle of Allāh, may Allāh bless him, died in my apartment and between my lung and throat. Gabriel used to pray for his recovery whenever he fell ill, so I began to repeat the same prayer, but he turned his gaze to heaven and said: In the Elevated Company. She said: At the same time 'Abd al-Raḥmān Ibn Abi Bakr came and in his hand there was a fresh palm-branch. He (Prophet) looked at it, I thought that he wanted it. She said: I chewed its edge, softened it and cleansed it, then I gave it to him, and he cleansed his teeth thoroughly with it as he used to cleanse. Then he wanted to return it but it dropped from his hand or his hand dropped. Thus Allāh mixed my saliva with his in the last hour of his worldly life and the first day of the hereafter.

Muḥammad Ibn 'Umar informed us; (he said): Muṣ'ab Ibn Thābit Ibn 'Abd Allāh Ibn al-Zubayr related to me on the authority of 'Īsa Ibn Ma'mar, he on the authority of 'Abbād Ibn 'Abd Alāh, he on the authority of 'Āyishah; she said: Verily, it was a blessing from Allāh on me that the Apostle of Allāh, may

Allāh bless him, died between my lung and throat and on the day of my turn and that I did not do injustice to any one.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Umar Ibn Abi 'Ātikah related to me on the authority of Abu al-Aswad, he on the authority of 'Āyishah ; she said : The Apostle of Allāh, may Allāh bless him, died between my lung and throat and on the day of my turn and that I did not do injustice to any one.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn 'Abd al-Raḥmān Ibn Yuḥannas related to me on the authority of Zayd Ibn Abi 'Attāb, he on the authority of 'Urwah, he on the authority of 'Āyishah ; she said : The Apostle of Allāh, may Allāh bless him, died between my lung and neck and on the day of my turn and in that I did not do injustice to any one. It was surprising to me that the Apostle of Allāh, may Allāh bless him, breathed his last in my lap and I was so young in age, that I did not leave him even in that condition until his body was washed. But I had kept a pillow under his head. Then I stood up to cry and beat my face in grief with other women after I had placed his head over a pillow and had removed it from my lap.

ACCOUNT OF THOSE WHO HAVE SAID THAT THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, DIED IN THE ARMS OF 'ALI IBN ABI ṬĀLIB.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd al-'Azīz Ibn Muḥammad informed us on the authority of Ḥarām Ibn 'Uthmān, [P. 51] he on the authority of Abu Ḥāzim, he on the authority of Jābir Ibn 'Abd Allāh al-Anṣāri ; (he said) : Verily, Ka'b al-Aḥbār stood during the day of 'Umar's (Caliphate), while we were sitting with the Amīr al-Muminīn 'Umar and asked what was the last word uttered by the Apostle of

Allāh, may Allāh bless him. Thereupon 'Umar said: Ask 'Ali. He (Ka'b) asked: Where is he? He ('Umar) replied: He is here. Then he (Ka'b) asked him ('Ali). 'Ali said: I supported him on my chest and he placed his head on my shoulder and said: *Al-ṣalāt, al-ṣalāt*! Ka'b said: Such has been the last injunction of the prophets and to this they have been commissioned and raised. He (Ka'b) asked: O Amīr al-Mūminīn who washed his body? He ('Umar) replied: Ask 'Ali. He (Jābir) said: He (Ka'b) asked him. Thereupon he replied: I was washing his body while 'Abbās was sitting near and Usāmah and Shuqrān were supplying me water alternately.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali Ibn Abi Ṭalib related to me on the authority of his father, he on the authority of his ('Abd Allāh's) grand-father; he said: The Apostle of Allāh, may Allāh bless him, said during his illlness: Call my brother (cousin) to me. He ('Abd Allāh) said: 'Ali was sent for. Then he (Prophet) said: Come close to me. ('Ali said): I went close to him, then he reclined on my chest. He did not cease reclining on me and talking to me till the saliva of the Prophet, may Allāh bless him, fell on me. Then (death) descended on the Apostle of Allāh, may Allāh bless him, and he became heavy in my lap; I cried: O 'Abbās! help me, I am perishing. Al-'Abbās came and then both of them made an effort to lay him down.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali related to me on the authority of his father, he on the authority of 'Ali Ibn Ḥusayn; he said: The Apostle of Allāh, may Allāh bless him, expired while his head was on the lap of 'Ali.

Muḥammad Ibn 'Umar informed us; (he said): Abu al-Juwayriyah related to me on the authority of his father, he on the authority of al-Sha'bi; he said: The Apostle of Allāh, may Allāh bless him, died while his head was on the lap of 'Ali. 'Ali washed his body, al-Faḍl supported him in his arms and Usāmah was supplying water to al-Faḍl.

Muḥammad Ibn 'Umar tnformed us; (he said): Sulaymān Ibn Dāwūd Ibn al-Ḥusayn related to me on the authority of h:s father, he on the authority of Abu Ghaṭafān; he said: I asked Ibn 'Abbās: Did you see the Apostle of Allāh, may Ailāh bless him, dying in the lap of any one. He replied: He died while he was reclining on the chest of 'Ali. I said: But 'Urwah related to me on the authority of 'Āyishah that she said: The Apostle of Allāh, may Allāh bless him, died between my lung and throat. Ibn 'Abbās said: Can you imagine it. By Allāh! the Apostle of Allāh, may Allāh bless him, died reclining on the chest of 'Ali and it was he and my brother al-Faḍl Ibn 'Abbās who washed his body. Verily my father declined to join. He (Ibn 'Abbās) said: The Apostle of Allāh, may Allāh bless him, had ordered us to draw a curtain and so there was a curtain.

ACCOUNT OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, BEING ENSHROUDED IN A STRIPED SHEET ON HIS DEATH

Ya'qūb Ibn Ibrāhim Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ibn Shihāb; (he said): Abu Salamah Ibn 'Abd al-Raḥmān informed him, that 'Āyishah, the mother of the faithful, [P. 52] said: The Apostle of Allāh, may Allāh bless him, was enshrouded in a striped sheet when he died.

Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways informed us; (he said): Sulaymān Ibn Bilāl related to me on the authority of Muḥammad Ibn 'Abd Allāh Ibn Abi 'Atīq al-Taymi, he on the authority of Ibn Shihāb al-Zuhri; (he said): Sa'īd Ibn al-Musayyib related to me that he heard Abu Hurayrah saying: When the Apostle of Allāh, may Allāh bless him, died he was enshrouded in a striped sheet.

Muḥammad Ibn 'Umar informed us; (he said): Ma'mar Ibn Rāshid related to me on the authority of al-Zuhri, he on the authority of Abu Salamah Ibn 'Abd al-Raḥman, he on the authority of 'Āyishah; she said: When the Apostle of Allāh, may Allāh bless him, died he was enshrouded in a striped sheet.

ACCOUNT OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, BEING KISSED AFTER HIS DEATH BY ABŪ BAKR AL-ṢIDDĪQ.

Waki' Ibn al-Jarrāḥ and Ya'la and Muḥammad sons of 'Ubayd al-Ṭanāfisi informed us; they said: Ismā'īl Ibn Abi Khālid informed us on the authority of al-Bahi; (he said): When the Prophet, may Allāh bless him, died, Abu Bakr came to him and kissing him, said: May my father and mother be sacrificed for you! How pure was your life and how pure your death.

Al-Faḍl Ibn Dukayn informed us; (he said): Sharīk informed us on the authority of Abu Khālid, he on the authority of al-Bahi; (he said): Verily Abu Bakr was not presant at the time of the death of the Prophet, may Allāh bless him. He came after he had died and removing the cloth from his face, kissed his forehead and said: How pure was your life and how pure your death! Verily, you are too respectable before Allāh to be made to drink twice (*from the spring of death*).[1]

Yazīd Ibn Hārūn informed us; (he said): Ḥammād Ibn 'Abi Salamah informed us on the authority of Abu 'Imrān al-Jawni, he on the authority of Yazīd Ibn Bābanūs, he on the authority of 'Āyishah; she said: When the Apostle of Allāh, may Allāh

1 Various explanations have been given by the Muslim scholars as to what Abu Bakr meant when he referred to "dying twice." Shaykh 'Abd al-Ḥaq mentioned them and prefers the view that the prophets live in eternity. See *Madārij* Vol. II p. 558-59.

bless him, died, Abu Bakr arrived and came near him, and I raised the curtain, then he removed the sheet (الثوب) from his (Prophet's) face and (the verse) recited: We are for Allāh and to Him we will return. Then he said: By Allāh! the Apostle of Allāh died. Then he turned from the side of his head and said: Alas the Prophet! Then he lowered his lips and kissed his (Prophet's) face. Then he raised his head and said: Alas the true friend! Then he lowered his lips again and kissed his forehead. Then he covered him with the sheet and went out.

Mūsa Ibn Dāwūd informed us; (he said): Nāfi' Ibn 'Umar al-Jumaḥi informed us on the authority of Abu Mulaykah, (he said): Verily, Abu Bakr asked permission from the Prophet, may Allāh bless him, after he had died. They said: No permission is necessary today. He said: You said the truth. Then he entered, removed the sheet from his face and kissed it.

Aḥmad Ibn al-Ḥajjāj informed us; (he said): 'Abd Allāh Ibn al-Mubārak informed us; (he said): Ma'mar and Yūnus related to me on the authority of al-Zuhri; (he said): Abu Salamah Ibn 'Abd al-Raḥmān Ibn 'Awf informed me that 'Āyishah, the wife of the Prophet, may Allāh bless him, informed him: Verily, Abu Bakr came on a horse from his residence [P. 53] at al-Sunḥ[1]. He dismounted and entered the Mosque but did not speak to the people till he came to 'Āyishah and wanted to see the Apostle of Allāh, may Allāh bless him, who was covered with a striped sheet. He uncovered his face, bent towards him, kissed him and wept. Then he said: May my father be sacrificed for you.! Allāh will never make you suffer from death twice. The first that was destined (to come), you have already suffered.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of Sa'īd Ibn al-Musayyib; he said: When Abu Bakr came near the Prophet, may Allāh bless him, who was

1 Al-Sunḥ is a habitation at a distance of one mile from al-Madīnah.

covered, he (Abu Bakr) said : The Apostle of Allāh, may Allāh bless him, has died : (Turning to the Prophet's body he said) : By Him in Whose hand is my life ; may Allāh's blessings be on you. Then he bent towards him, kissed him and said: You were pure while you lived and you are pure when you have died.

Muḥammad Ibn 'Umar informed us ; (he said) : Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of Abu Salamah, he on the authority of Ibn 'Abbās and 'Āyishah ; they said : Abu Bakr kissed his eyes, meaning those of the Apostle of Allāh, may Allāh bless him.

ACCOUNT OF THE TALK AMONG THE PEOPLE WHEN THEY HAD A DOUBT ABOUT THE DEATH OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb ; (he said) : Anas Ibn Mālik informed me ; he said : When the Apostle of Allāh, may Allāh bless him, died, people wept. Thereupon 'Umar Ibn al-Khaṭṭāb stood as a preacher in the Mosque and declared : I should not hear anyone saying that Muḥammad was dead. He has only been summoned (by Allāh) as Mūsa (Moses) Ibn 'Imrān had been summoned and he had remained away from his people for forty days. By Allāh ! I hope the hands and the feet of those, who believe he is dead, will be mutilated.

'Ārim Ibn al-Faḍl informed us ; (he said) : Ḥammād Ibn Zayd informed us ; (he said) : Ayyūb informed us on the authority of 'Ikrimah ; he said : The Apostle of Allāh, may Allāh bless him, died and they said : Only his soul has ascended like that of Moses. He ('Ikrimah) said : 'Umar stood up to preach, giving a warning to the hypocrites. He ('Ikrimah) said : He ('Umar) continued : Verily, the Apostle of Allāh, may Allāh bless him, is not dead, but his soul is ascended like that of Moses. The

Apostle of Allāh, may Allāh bless him, will not die until he has cut the hands and pulled out the tongues of the people. He ('Ikrimah) said: 'Umar continued speaking till the edges of his mouth were filled with foam. He ('Ikrimah) said: Thereupon al-'Abbās said: Verily, the Apostle of Allāh, may Allāh bless him, may smell as (the bodies of) other human beings smell. Verily, the Apostle of Allāh, may Allāh bless him, is dead, so bury your master. Every one of you suffers death once and do you think he will suffer death twice. He commands more respect with Allāh than that, if it be as you say it is not difficult for Allāh to remove dust from over him and bring him out, if Allāh so will. He did not die till he made the path (of Islām) quite marked. He declared what is lawful and what is unlawful. He contracted marriages and divorced.[1] He waged war and made peace. He was not like the shepherd who takes his flock of goats to the peaks of mountains where he plucks [P. 54] tamarisk leaves with his stick and who constructs the edges of their cistern of stones with his hand, nor did Apostle of Allāh, may Allāh bless him, make you tired and weary.

Yazīd Ibn Hārūn informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of Abu 'Imrān al-Jawni, he on the authority of Yazīd Ibn Bābanūs, he on the authority of 'Āyishah; she said: When the Apostle of Allāh, may Allāh bless him, died, 'Umar and al-Mughīrah Ibn Shu'bah sought permission, and came in. They removed the sheet, and then 'Umar said: Alas the fainting! The Apostle of Allāh, may Allāh bless him, has suffered the severest fainting! Then they rose, and when they reached the door, al-Mughīrah said: O 'Umar! by Allāh! The Apostle of Allāh, may Allāh bless him, has died. Thereupon 'Umar said: You are telling a lie. The Apostle of Allāh, may Allāh bless him, is not dead; you are a man who has fallen victim to impiety, the Apostle of Allāh, may Allāh bless

1 The Prophet divorced Asma Bint al-Nu'mān al-Kindi because she was suffering from leprosy. He also divorced 'Amrah Bint Yazīd al-Kindi, because on her entry into her apartment she sought refuge with Allāh against the Apostle of Allāh.

him, will not die till he annihilates the hypocrites. Then Abu Bakr came while 'Umar was speaking to the people. Abu Bakr said to him: Be quiet. He became quiet, then Abu Bakr ascended the pulpit (of the Mosque), praised Allāh and glorified Him. Then he recited (the verse): Thou art to die and they are to die.[1] Then he recited (the verse): Muḥammad is but a messenger, the messengers (the like of whom) have passed away before him. Will it be that when he dieth or is slain, ye will turn back on your heels?[1]; he completed the verse. Then he said: Lo! as for those who worshipped Muḥammad, Muḥammad is dead, but as for those who worship Allāh, Allāh is alive and dieth not. He said: Thereupon 'Umar said: Is it in the Book of Allāh? He replied: Yes. Thereupon he said: O people! This is Abu Bakr who is gray haired, so offer *bay'ah* to him. The people then offered *bay'ah* to him.

Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways informed us; (he said): Sulaymān Ibn Bilāl, related to me on the authority of Muḥammad Ibn 'Abd Allāh Ibn Abi 'Utayq al-Taymi, he on the authority of Ibn Shihāb al-Zuhri; (he said): Sa'īd Ibn al-Musayyib related to me that he had heard Abu Hurayrah saying: Abu Bakr entered the Mosque while 'Umar was addressing the people. He then went and entered the apartment in which the Prophet, may Allāh bless him, had died, it was the apartment of 'Āyishah. He uncovered the face of the Prophet, may Allāh bless him, who was wrapped in a striped sheet. Then he looked at it (face), bent (his head) towards it, kissed it and said: May my father be sacrificed for you! by Allāh! Allāh will not make you suffer death twice—you have met the death after which you will not suffer death again. Then Abu Bakr went to the people in the Mosque whom 'Umar was addressing. There Abu Bakr said: O 'Umar! sit down. 'Umar refused to sit down. Abu Bakr said to him twice or thrice. When 'Umar refused to sit down, Abu Bakr rose and said: I bear witness that there is no god but Allāh and I bear witness that Muḥammad is His Apostle. The people turned to him and left

1 *Al-Qur'ān, Sūrah,* III, Verse 144.

'Umar. When Abu Bakr finished the recitation of *tashahhud*, he said : After that, Lo ! as for him who worshipped Muḥammad, Muḥammad is dead; but as for him who worshippeth Allāh, Allāh is alive and dieth not. Allāh, may He be Blessed and Exalted, said: Muhammad is but a messenger, the messengars (the like of whom) have passed away before him. Will it be that, when he dieth, or is slain, ye will trun back on your heels? He who turneth back doth no hurt to Allāh, and Allāh will reward the thankful.[1] When Abu Bakr recited this verse the people were convinced [P. 55] of the death of the Prophet, may Allāh bless him. The people learnt it from Abu Bakr when he recited it, or most of them. A spokesman of the people said: By Allāh! (it appeared) as if the people did not know that this verse was revealed till Abū Bakr recited it. Sa'īd Ibn al-Musayyib thought that 'Umar Ibn al-Khaṭṭāb said : By Allāh! it was nothing else but when I heard Abu Bakr reciting it, I was stunned and I fell down on the earth although I was standing and I was convinced that the Prophet, may Allāh bless him, had died.

Abu Bkar Ibn 'Abd Allāh Ibn Abi Uways informed us; (he said): Sulaymān Ibn Bilāl related to me on the authority of Hishām Ibn 'Urwah, he on the authority of 'Āyishah: Verily the Prophet, may Allāh bless him, died while Abu Bakr was at al-Sunḥ. Then 'Umar stood up and began to say: By Allāh! the Apostle of Allāh, may Allāh bless him, has not died. She said: 'Umar said: Nothing else save this occurred to my mind that Allāh would raise him and that he would cut the hands and feet of the people. Then Abu Bakr came, uncovered the face of the Prophet, may Allāh bless him, kissed him and said: May my father and mother be secrificed for you, you lived in purity and died in purity. By Him in Whose hand is my life, Allāh will not make you taste the death twice. Then he went out and said: O you the swearer for the respite! 'Umar did not speak to Abu Bakr but sat down. Abu Bakr praised Allāh and glorified Him.

1 *Al-Qur'ān, Sūrah,* III, Verse 144.

Then he said: Lo! as for him who worshipped Muḥammad, Muḥammad is dead; but as for him who worshippeth Allāh, Allāh is alive and dieth not. He added: Thou art to die and they are to die. He proceeded: Muḥammad is but a messenger, (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allāh, and Allāh will reward the thankful.[1] Thereupon people sobbed and wept. (In the meantime) the Anṣārs assembled in the Saqīfah (portico) of Sā'idah along with Sa'd Ibn 'Ubādah. They said: There should be one Amīr from among you, and one from among us. Abu Bakr, 'Umar and Abu 'Ubaydah Ibn al-Jarrāḥ went to them. 'Umar wanted to speak but Abu Bakr stopped him. 'Umar used to say: By Allāh! I did not intend (to speak) but because I had prepared a speech which appealed to me much, and I apprehended that Abu Bakr would not be equal to the occasion. Then Abu Bakr spoke and spoke most eloquently from among the people. In the course of his speech he said: From among us will be the Amīrs and from among you will be wazīrs. Thereupon al-Ḥubāb Ibn al-Mundhir al-Sulami said: No! by Allāh! we will never agree to it. There will be one Amīr from among us and one from among you. He ('Umar) said: Abu Bakr said: No! from among us will be the Amīrs and from among you will be the wazīrs. They, he meant the Quraysh, are distinguished among the Arabs and they are of noble descent, so, offer bay'ah to 'Umar or Abu 'Ubaydah. Thereupon 'Umar said: No! We will offer bay'ah to you because you are our chief (سيد), the best of us and the dearest to our Prophet, may Allāh bless him. Then 'Umar held his hand and offered bay'ah. The people then offered bay'ah. After that a spokesman said: You have slain Sa'd Ibn 'Ubādāh. 'Umar retorted: Allāh has slain him.

Aḥmad Ibn al-Ḥajjāj informed us; (he said): 'Abd Allāh Ibn al-Mubārak informed us; (he said): Ma'mar and Yūnus informed us on the authority of al-Zuhri; (he said): Anas Ibn Mālik

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1 *Al-Qur'ān, Sūrah*, III, Verse 144.

informed me : When the Apostle of Allāh, may Allāh bless him, died, 'Umar stood up among the people to addressed them and said: Behold ! I should not hear any one saying that Muḥammad [P. 56] has died. Verily, Muḥammad has not died, only his Lord has sent for him as He had sent for Moses and he was absent from his people for forty days. Al-Zuhri said : Sa'id Ibn al-Musayyib informed me that in the course of this sermon 'Umar Ibn al-Khaṭṭāb said : Verily, I hope that the Apostle of Allāh, may Allāh bless him, cut the hands of the people and their feet who believe that he has died. Al-Zuhri said: Abu Salamah Ibn 'Abd al-Raḥmān Ibn 'Awf informed me, that 'Āyishah the wife of the Prophet, may Allāh bless him, had informed him that Abu Bakr had come on a horse from his residence at al-Sunḥ, he dismounted and entered the Mosque but did not talk to the people till he went to 'Āyishah to see the Apostle of Allāh, may Allāh bless him, who was wrapped. He uncovered his face, then bent towards him, kissed him and wept. Then he said : May my father be sacrificed for you ! Allāh will not make you suffer death twice, and as for the death that you were destined to suffer, you have already met with. Abu Salamah said : Ibn 'Abbās informed me that Abu Bakr went out while 'Umar was addressing the people. He (Abu Bakr) said : Sit down. 'Umar refused to sit down. Then he repeated : Sit down and he refused to sit down. Thereupon Abu Bakr recited *tashahhud* (I bear witness that there is no god but Allāh and I bear witness that Muḥammad is His Apostle) and the people turned to him leaving 'Umar. He then said : After that, lo ! as for those who worshipped Muḥammad, Muḥammad is dead ; and as for those who worship Allāh, Allāh is alive and dieth not. Allāh has said : Muḥammad is but a messenger, the messengers (the like of whom) have passed away before him. Will it be that when he dieth or is slain, ye will turn back at your heels ? He who turneth back, doth no hurt to Allāh, and Allāh will reward the thankful.[1] He (Ibn 'Abbās) said : By Allāh, (it appeared) as if the people did

1 *Al-Qur'ān, Sūrah*, III, Vers 144.

not know that Allāh had revealed that verse, before Abu Bakr recited it. He (Ibn 'Abbās) added: All the people learnt it from him and there was none whom you would not hear reciting it. Al-Zuhri said: Sa'id Ibn al-Musayyib informed me that 'Umar Ibn al-Khaṭṭāb said: By Allāh! I was satisfied when I heard Abu Bakr reciting it; by Allāh! my feet could not bear me and by Allāh! I fell on the ground and when I heard him reciting, I knew that the Apostle of Allāh, may Allāh bless him, had died. Al-Zuhri (continuing) said: Anas Ibn Mālik informed me that on the day following the *bay'ah* of Abu Bakr, he heard 'Umar Ibn al-Khaṭṭāb reciting *tashahhud* before Abu Bakr in the Mosque of the Apostle of Allāh, may Allāh bless him, when Abu Bakr had ascended the pulpit of the Apostle of Allāh, may Allāh bless him, then he said: After that! I said to you words which were not as I said (*i. e.*, it was my error) and by Allāh! I did not find them in the Book which Allāh has revealed and nor in the covenant that the Apostle of Allāh, may Allāh bless him, had enjoined on me. But it was my desire that the Apostle of Allāh, may Allāh bless him, continued living, he then said words which he wanted to say (which were): I wished he were the last of us (to meet death) but Allāh preferred for His Apostle what is with Him to what is with you, (*i. e.*, He preferred his nearness to Him than to you). Follow this Book with which Allāh guided your Apostle and receive guidance from it as the Apostle of Allāh received guidance from it.

'Abd al-Wahhāb Ibn 'Aṭa informed us; (he said): 'Awf informed me on the authority of al-Ḥasan, he said: When [P. 57] the Apostle of Allāh, may Allāh bless him, breathed his last, his Companions consulted among themselves. They said: Watch your Prophet, may Allāh bless him, probably he has ascended (عرج به). He (al-Ḥasan) said: They waited till his belly began to inflate, thereupon Abu Bakr said: As to those who worshipped Muḥammad, Muḥammad is dead; and as to those who worship Allāh, Allāh is alive and dieth not.

Muḥammad Ibn 'Umar informed us; (he said): Maslamah Ibn 'Abd Allāh Ibn 'Urwah related to me on the authority of

Zayd Ibn Abi 'Attāb, he on the authority of Abu Salamah Ibn 'Abd al-Raḥmān; he said: The people rushed to the Prophet, may Allāh bless him, in the apartment of 'Āyishah to look at him. They said: How can he die since he is a witness to us and we are witnesses to other people? How can he die and he has not given evidence for the people? No! by Allāh! he has not died; but he has been raised as Jesus son of Mary was raised, and he will return. They threatened those who said that he had died. They cried in the apartment of 'Āyishah and at the door: Do not bury the Apostle of Allāh, may Allāh bless him, because he is not dead.

Muḥammad Ibn 'Umar informed us; (he said): Hishām Ibn Sa'd related to me on the authority of Zayd Ibn Aslam; he said: When the Apostle of Allāh, may Allāh bless him, breathed his last, al-'Abbās Ibn 'Abd al-Muṭṭalib came out and asked if there was any injunction of the Apostle of Allāh, may Allāh bless him, about his death, with any one. He should communicate it to us. They said: No. Then he asked: O 'Umar! is any injunction with you? He replied: No. Al-'Abbās said: Bear witness that no body will mention any covenant of the Prophet of Allāh, may Allāh bless him, operative after his death, except a liar. By Allāh! There is no god except He, the Apostle of Allāh, may Allāh bless him, has tasted of death (ذاق الموت).

Muḥammad Ibn 'Umar informed us; (he said): Al-Qāsim Ibn Isḥāq related to me on the authority of his mother, she on the authority of his father al-Qāsim Ibn Muḥammad Ibn Abi Bakr or on the authority of Umm Mu'āwiyah that when there arose doubts about the death of the Prophet, may Allāh bless him, some of them asserted that he had died while others said that he had not died. Asma Bint 'Umays placed her hand between his shoulders and said: The Apostle of Allāh, may Allāh bless him, has died since the seal of prophethood has been removed (رفع) from the middle of the shoulders.

ACCOUNT OF HOW LONG THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, SUFFERED FROM ILLNESS AND THE DAY WHEN HE DIED.

Muḥammad Ibn 'Umar informed us; (he said): Abu Ma'shar related to me on the authority of Muḥammad Ibn Qays; (he said): Verily, the Apostle of Allāh, may Allāh bless him, fell ill on Wednesday, the 19th day of Ṣafar, 11 A. H. He remained ill for thirteen days and died on Monday, 2nd Rabī' al-Awwal, 11 A. H.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali Ibn Abi Ṭālib related to me on the authority of his father, he on the authority of his ('Abd Allāh's) grandfather; he said: the Apostle of Allāh, may Allāh bless him, fell ill on Wednesday on 30th of Ṣafar 11 A. H.; and died on Monday, 12th [P. 58] Rabī' al-Awwal.

Muḥammad Ibn 'Umar informed us; he said: Ibrāhīm Ibn Yazīd related to me on the authority of Ibn Ṭāwūs, he on the authority of his father, he on the authority of Ibn 'Abbās; (second chain) he (Ibn Sa'd) said: Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, died on Monday, the 12th of Rabī' al-Awwal.

Muḥammad Ibn 'Umar informed us; (he said): Ibrāhīm Ibn Yazīd related to me on the authority of Ibn Ṭāwūs, he on the authority of his father, he on the authority of Ibn 'Abbās; (second chain) he (Ibn Sa'd) said: Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, died on Monday, the 12th of Rabī' al-Awwal.[1]

'Abd Allāh Ibn Maslamah Ibn Qa'nab and Sa'īd Ibn Manṣūr informed us; they said: 'Abd al-'Azīz Ibn Muḥammad informed us on the authority of Sharīk Ibn 'Abi Namir, he on the authority of Abu Salamah Ibn 'Abd al-Raḥmān; (second chain) Abu

1 This is a repetition.—Tr.

Bakr Ibn 'Abd Allāh Ibn Abi Uways and Khālid Ibn Makhlad informed us on the authority of Sulaymān Ibn Bilāl, he on the authority of 'Abd al-Raḥmān Ibn Ḥarmalah that he heard from Sa'id Ibn al-Musayyib; (third chain) Muḥammad Ibn 'Umar informed us; (he said): Yaḥya Ibn 'Abd al-Raḥmān Ibn Muḥammad Ibn Lubaybah related to me on the authority of his grandfather; (fourth chain) Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali related to me on the authority of his father, he on the authority of 'Ali; they said: The Apostle of Allāh, may Allāh bless him, died on Monday and was interred on Tuesday.

'Ārim Ibn al-Faḍl informed us; (he said): Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he on the authority of 'Ikrimah; he said: The Apostle of Allāh, may Allāh bless him, died on Monday. For the remaining part of that day, the night and the next day, he was kept and was buried by night.

Muḥammad Ibn 'Umar informed us; 'Abd Allāh Ibn Ja'far related to me on the authority of 'Uthmān Ibn Muḥammad al-Akhnasi; he said: The Apostle of Allāh, may Allāh bless him, died on Monday when the sun had declined and he was buried on Wednesday.

Muḥammad Ibn 'Umar informed us; (he said): Ubayyi Ibn 'Abbās Ibn Sahl related to me on the authority of his father, he on the authority of his (Ubayyi's) grandfather; he said: The Apostle of Allāh, may Allāh bless him, died on Monday. His body was kept for Monday and Tuesday ond was buried on Wednesday.

Ma'an Ibn 'Īsa informed us; (he said): Mālik informed us that it reached him that the Apostle of Allāh, may Allāh bless him, died on Monday and was buried on Tuesday.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb: Verily, the Apostle of Allāh, may Allāh bless him, died on Monday when the sun had declined.

Mûsa Ibn Dâwūd al-Ḍabbi informed us; (he said): Ibn Lahī'ah informed us on the authority of Khālid Ibn 'Imrān, he on the authority of Ḥanash al-Ṣan'āni, he on the authority of Ibn 'Abbās; he said: Your Prophet, may Allāh bless him, died on Monday.

Wakī' Ibn al-Jarrāḥ informed us; (he said): Ibn Abi Khālid informed us on the authority of al-Bahi; he said: The Apostle of Allāh, may Allāh bless him, was left after his death for a night till his shirt began to rise and a change was visible in his little finger.

[P. 59] Muḥammad Ibn 'Umar idformed us; (he said): Qays i.e. Ibn al-Rabī' related to me on the authority of Ja'far, he on the authority of al-Qāsim Ibn Muḥmmad; he said: The Apostle of Allāh, may Allāh bless him, was not buried till death was ascertained in him by his nails which had grown green.

Muslim Ibn Ibrāhim informed us; (he said): Ja'far Ibn Sulaymān informed us; (he said): Thābit al-Bunāni informed us on the authority of Anas Ibn Mālik; he said: On the day on which the Prophet, may Allāh bless him, died every thing of it, i.e. al-Madīnah grew dark. We had not yet removed the dust from our hands after his burial, when we found change in our hearts.[1]

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1 There is considerable differance of opinions among the scholars, both Eastern and Western, as to the actual date of the death of the Prophet, may Allāh bless him. However all agree on the fact that he breathed his last on Monday. The Majority of the Muslim Scholars have accepted the 12th of Rabī' al-Awwal, but there are others who have given 1st or 2nd and the most of the Western writers have mentioned 8th June 632 A. C. which correspends to 13th Rabī'-al-Awwal, 11 H. See for instance Caetani (*Annals d'Il Islam*) Muir (*Life p. 497*) Watt (*Muḥammad at Medina*, p. 343) Mohd Husayn Haykal, (*Ḥayāt Muḥammad*, 1960 p. 504) also gives the same date. The leading Muslim writers have generally accepted 12th Rabī' al-Awwal See for instance Ṭabari and Ibn Athir under the year 11 Hijrah, 'Allāmah Shibli has discussed this point and prefers 1 Rabi al-Awwal. Vol. II p. 171 Supra.

ACCOUNT OF CONDOLENCES ON (THE DEATH OF) THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Khālid Ibn Makhlad al-Bajali informed us; (he said): Mūsa Ibn Ya'qūb al-Zama'i informed us; (he said): Abu Ḥāzim Ibn Dīnār informed us on the authority of Sahl Ibn Sa'd; he said: The Apostle of Allāh, may Allāh bless him, said: Shortly people will condole to each other for me. The people said: What does he mean by this? When the Apostle of Allāh, may Allāh bless him, died, the people met condoling to each other on the death of the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Ubayd al-Ṭanāfisi informed us; (he said): Fiṭr Ibn Khalīfah informed us on the authority of 'Aṭa Ibn Abi Rabāḥ; he said: The Apostle of Allāh, may Allāh bless him, said: When any one of you suffers from some affliction, he should recall his grief on my death; because it is the greatest affliction (for him).

Isḥāq Ibn 'Īsa informed us; (he said): Mālik *i.e.*, Ibn Anas informed us on the authority of 'Abd al-Raḥmān Ibn al-Qāsim, he on the authority of his father: Verily, the Apostle of Allāh, may Allāh bless him, said: Muslims would be condoled in their afflictions on their grief on my death also.

Anas Ibn 'Iyāḍ al-Laythi informed us; he said: They related to us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father; he said: When the Apostle of Allāh, may Allāh bless him, died, there came (a creature) to condole him, whose movements were heard but whose body was not seen. He said: O people of the House! peace be on you, Allāh's mercy and His blessings be on you. Every soul is to taste of death. You will be fully compensated on the day of resurrection. There is consolation in the name of Allāh for all calamities, and there is a successor (خلف) for every thing mortal and there is substitute for every thing lost. So have trust in Allāh. He alone is the loser who is denied compensation. On you be peace and Allāh's mercy!

ACCOUNT OF THE SHIRT IN WHICH THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, WAS WASHED.

Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas informed us; (second chain) 'Abd Allāh Ibn Maslamah Ibn Qa'nab and Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways informed us; they said: Sulaymān Ibn Bilāl informed us; They (Mālik and Sulaymān) informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father; he said: The (body of the) Apostle of Allāh, may Allāh bless him, was washed [**P. 62**] (wrapped) in shirt. Sulaymān Ibn Bilāl added in his version; (the words): "When he died."

Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas informed us that it (report) had reached him; he said: When the hour for washing (the body of) the Apostle of Allāh, may Allāh bless him, came, they wanted to remove his shirt. They heard a voice saying: Do not remove the shirt. Consequently the shirt was not removed and his body was washed wrapped in it.

Al-Faḍl Ibn Dukayn informed us; (he said): Ḥafṣ Ibn Ghiyāth informed us on the authority of Ash'ath, he on the authority of al-Sha'bi; he said: They heard a voice from a side of the house, (directing them) not to remove the shirt. So he was washed wrapped in shirt.

Waki' Ibn al-Jarrāḥ informed us on the authority of Mahdi Ibn Maymūn, he on the authority of Ghaylān Ibn Jarīr; he said: While they were (about) to wash the (body of) the Prophet, may Allāh bless him, they heard a voice saying: Do not denude the Apostle of Allāh, may Allāh bless him.

'Amr Ibn 'Āṣim al-Kilābi informed us; (he said): Hammām Ibn Yaḥya informed us on the authority of al-Ḥajjāj Ibn Arṭāh, he on the authority of al-Ḥakam Ibn 'Ubaydah: Verily, when they wanted to wash (the body of) the Prophet, may Allāh bless him, they intended to take out his shirt. Then they heard a voice

saying: Do not denude your Prophet. He (al-Ḥakam) said: They washed his body while his shirt was on.

Qabīṣah Ibn 'Uqbah informed us; (he said): Sufyān al-Thawri informed us on the authority of Manṣūr; he said: They heard a voice from the side of the house, saying: Do not remove the shirt.

Surayj Ibn al-Nu'mān informed us; (he said): Hushaym informed us; (he said): Mughīrah informed us; (he said): A Mawla (an enfranchised slave) of Banu Hāshim informed us; he said: When they intended to wash (the body of) the Prophet, may Allāh bless him, they wanted to remove his shirt, then a crier (منادٍ) called from a corner of the house: Behold! do not remove his shirt.

Muḥammad Ibn 'Umar informed us; (he said): Muṣ'ab Ibn Thābit Ibn 'Abd Allāh Ibn al-Zubayr informed us on the authority of 'Īsa Ibn Ma'mar, he on the authority of 'Abbād Ibn 'Abd Allāh, he on the authority of 'Āyishah; she said: If I had anticipated about the affair what I learnt afterwards, then none but his wives would have washed (the body of) the Apostle of Allāh, may Allāh bless him. When the Apostle of Allāh, may Allāh bless him, died, some of them said: Wash his body in his clothes. Companions differed about the washing. In the meantime they began to feel drowzy and the beard of every one touched his chest. He ('Abbād) said: Then a crier, who was not visible, said: Wash his body in his clothes.

Muḥammad Ibn 'Umar informed us; (he said): Ibn Abi Ḥabībah related to me on the authority of Dāwūd Ibn al-Ḥusayn, he on the authority of Abu Ghaṭafān, he on the authority of Ibn 'Abbās; he said: When the Apostle of Allāh, may Allāh bless him, died, those who were to wash his body, differed among themselves. Then they heard a crier, whom they did not know (يدرون) who he was, saying: Wash the body of your Prophet in his shirt. Consequently the body of the Apostle of Allāh, may Allāh bless him, was washed in his shirt.

ACCOUNT OF THE WASHING AND NAME OF THOSE WHO WASHED (THE BODY OF) THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Wakī' Ibn al-Jarrāḥ and 'Abd Allāh Ibn Numayr informed us; they said: Ismā'īl Ibn Abi Khālid informed us on the authority of 'Āmir; he said 'Ali Ibn Abi Ṭālib, al- Faḍl Ibn [P. 61] al-Abbās and Usāmah Ibn Zyad washed the body of the Apostle of Allāh, may Allāh bless him. While washing his body, 'Ali was saying: May my father and mother be sacrificed for you, you have been pure in living and pure in death.

Wakī' Ibn al-Jarrāḥ, 'Abd Allāh Ibn Numayr and al-Faḍl Ibn Dukayn informed us on the authority of Zakariyya, he on the authority of 'Āmir; he said: 'Ali was washing the body of the Prophet, my Allāh bless him, and al-Faḍl and Usāmah held the curtain.

Al-Faḍl Ibn Dukayn informed us; (he said): Ḥafṣ Ibn Ghiyāth informed us on the authority of Ash'ath, he on the authority of al-Sha'bi; he said: The (body of) the Apostle of Allāh, may Allāh blass him, was being washed while al-'Abbās was sitting; al-Faḍl was supporting it, 'Ali was washing his body from over his shirt and Usāmah was moving about.

Al-Faḍl Ibn Dukayn and 'Ubayd Allāh Ibn Mūsa informed us; they said: Isrā'īl informed us on the authority of Mughīrah, he on the authority of Ibrāhim; he said: Al-'Abbas, 'Ali and al-Faḍl washed the body of the Apostle of Allāh, may Allāh bless him. Al-Faḍl Ibn Dukayn said in his version: Al-'Abbās was covering them.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the athority of Ibn Shihāb, that al-'Abbās Ibn 'Abd al-Muṭṭalib, 'Ali Ibn Abi Ṭālib, al-Faḍl Ibn al-'Abbās and Ṣālim the Mawla of the Apostle of Allāh, may Allāh bless him, took the responsibility of washing the body of the Apostle of Allāh, may Allāh bless him.

'Ārim Ibn al-Faḍl informed us; (he said). Ḥammād Ibn Zayd informed us on the authority of Ma'mar, he on the authority of al-Zuhri; he said: Al-'Abbās, 'Ali Ibn Abi Ṭālib, al-Faḍl and Sālim the Mawla (enfranchised slave) of the Apostle of Allāh, may Allāh bless him, took the responsibility of washing the body of the Apostle of Allāh, may Allāh bless him, and kept his body behind the curtain.

'Abd al-Ṣamad Ibn al-Nu'mān al-Bazzāz informed us; (he said): Abu 'Umar Kaysān al-Qaṣṣār informed us on the authority of his Mawla Yazīd Ibn Bilāl; he said: 'Ali said: The Prophet, may Allāh bless him, left directions to the effect that none but I should wash his body and that none should see his private part (عورة) but with blind-folded eyes. 'Ali said: Al-Faḍl and Usāmah were giving water to me from behind the curtain and their eyes were blind-folded. 'Ali said: When I held any organ of the body it appeared as if thirty persons were turning it. At last I finished washing his body.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali Ibn Abi Ṭālib related to me on the authority of his father, he on the authority of his ('Abd Allāh' s) grand-father, he on the authority of 'Ali Ibn Abi Ṭālib; he said: When we began to prepare for washing the body of Apostle of Allāh, may Allāh bless him, we closed the door on all people. Thereupon the Anṣārs cried: We are his maternal uncles and our position in Islām is pre-eminent. The Quraysh cried: We are his kinsmen. Thereupon Abu Bakr cried: O Muslims! relatives (قوم) have a better right than others to prepare the bier. I request you by Allāh! if you enter (the apartment) you will obstruct them from (washing) his body. By Allāh! none but he should enter who is called.

Muḥammad Ibn 'Umar informed us; he said: 'Umar Ibn Muḥammad Ibn 'Umar related to me on the authority of his father, he on the authority of 'Ali Ibn Ḥusayn; he said: The Anṣārs called: We have a right because he was the son of our sister, and the position we hold in Islām is well-known. They

called Abu Bakr; he said: The relatives have a better right, so ask 'Ali and 'Abbās because only he can enter whom they like.

[P. 62] Muḥammad Ibn 'Umar informed us; (he said); Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of 'Abd Allāh Ibn Tha'labah Ṣu'ayr; he said: 'Ali, al-Faḍl, Usāmah Ibn Zayd and Shuqrān washed the (body of the) Prophet, may Allāh bless him, 'Ali washed the lower part while al-Faḍl was supporting him on his chest, and al-'Abbās, Usāmah Ibn Zayd and Shuqran were pouring water.

Muḥammad Ibn 'Umar informed us; he said: Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of Sa'īd Ibn al-Musayyib; he said. 'Ali washed (the body of) the Prophet, my Allāh bless him; and four persons, 'Ali, al-Abbās, al-Faḍl and Shuqrān enshrouded.

Muḥammad Ibn 'Umar informed us; (he said): Hishām Ibn 'Umārah related to me on the authority of Abu al-Ḥuwayrith, he on the authority of 'Abd Allāh Ibn 'Utbah, he on the authority of Ibn 'Abbās; he said: 'Ali and al-Faḍl washed the body of the Prophet, may Allāh bless him, and they asked al-'Abbās to remain present, but he declined and said: The Prophet. may Allāh bless him, has ordered us to remain behind the curtain.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn 'Abd al-'Azīz informed us on the authority of 'Abd Allāh Ibn Abi Bakr Ibn Muḥammad Ibn 'Umar Ibn Ḥazm; he said: 'Ali and al-Faḍl Ibn 'Abbās, washed the body of the Apostle of Allāh, may Allāh bless him. Since he ('Ali) was a strong person, he was turning the body and al-'Abbās was at the door, and he said: Nothing prevented me from being present at the washing of the body, but I had noticed that he felt shame when I saw him naked.

Muḥammad Ibn 'Umar informed us; (he said): Mūsa Ibn Muḥammad Ibn Ibrāhīm Ibn al-Ḥārith al-Taymi informed us on the authority of his father; he said: 'Ali, al-Faḍl, al-'Abbās,

Usāmah Ibn Zayd and Aws Ibn Khawalli washed (the body of) the Prophet, may Allāh bless him, and they descended into his grave.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn Muḥammad informed us on the authority of his father, he on the authority of his ('Abd Allāh's) grand-father, he on the authority of 'Ali : Verily I washed (the body of) the Prophet, may Allāh bless him, along with 'Abbās, 'Aqīl Ibn Abi Ṭālib, Aws Ibn Khawalli and Usāmah Ibn Zayd.

Muḥammad Ibn 'Umar informed us ; (he said) : al-Zubayr Ibn Mūsa related to me ; he said : I heard Abu Bakr Ibn Abi Jahm saying : 'Ali, al-Faḍl, Usāmah Ibn Zayd and Shuqrān washed (the body of) the Prophet, may Allāh bless him. 'Ali supported him on his chest, al-Faḍl was assisting him in turning the body, and Usāmah and Shuqrān were pouring water on the body. Aws Ibn Khawalli said : O 'Ali ! I bind thee on oath by Allāh ! to let us have our share (from the last rituals) of the Apostle of Allāh, may Allāh bless him. Thereupon 'Ali said to him : Come in. He entered there and sat.

Ismā'īl Ibn Ibrāhīm al-Asadi informed us ; (he said) : Ibn Jurayj informed us on the authority of Abu Ja'far Muḥammad Ibn 'Ali ; he said : (The body of) the Prophet, may Allāh bless him, was washed three times with water and the leaves of the lote-tree ; his body was washed in his shirt ; and his body was washed with the water of a well known as al-Ghars, at Quba belonging to Sa'd Ibn Khaythamah ; and he used to drink its water. 'Ali was responsible for washing his body ; al-'Abbās was pouring water and al-Faḍl was supporting him on his chest. He (al-Faḍl) was saying : Let me relax ! let me relax ! you have cut the artery of my heart. I feel something coming down on me twice.

Abu Ghassān Mālik Ibn Ismā'īl [P. 63] al-Nahdi informed us on the authority of Mas'ūd Ibn Sa'd, he on the authority of Yazīd Ibn Ziyād, he on the authority of 'Abd Allāh Ibn al-Ḥārith ;

(he said) : When the Prophet, may Allāh bless him, died, 'Ali stood up and shut the door. He ('Abd Allāh) said : Then al-'Abbās came with (some members of) Banu 'Abd al-Muṭṭalib. They stood at the door and 'Ali was saying : May my father and mother be sacrificed for you, you were pure in living and are pure in death. He ('Abd Allāh) said : A fragrant breeze, like of which they had not experienced, began to blow. He ('Abd Allāh) said : Then al-'Abbās said to 'Ali to abstain from wailing like women and to attend to their master. Thereupon 'Ali said : Let al-Faḍl come in. He ('Abd Allāh) said : The Anṣārs said : We adjure you by Allāh ! we must have our share (in the last rituals) of the Apostle of Allāh, may Allāh bless him. They admitted one of them, who was called Aws Ibn Khawalli and who was bearing a pitcher in his hand. He ('Abd Allāh) said : 'Ali washed his body moving his hand beneath the shirt while al-Faḍl was covering him with a piece of cloth, and the Anṣāri was giving water to him. There was a piece of cloth (خرقة) on the hand of 'Ali who moved his hand and his (Prophet's) shirt was on.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn Ja'far al-Zuhri informed us on the authority of 'Abd al-Wāḥid Ibn Abi 'Awn ; he said : The Apostle of Allāh, may Allāh bless him, said to 'Ali Ibn Abi Ṭālib in his last illness : O 'Ali ! wash my body when I die. He replied : O Apostle of Allāh ! I have never washed a dead body. Thereupon the Apostle of Allāh, may Allāh bless him, said : You will be prepared for that or it will be easy for you. 'Ali said : I washed his body and when I held any part of the body it appeared to obey me. Al-Faḍl took his body into his arms and he was saying : O 'Ali ! make haste, it breaks my back.

Al-Faḍl Ibn Dukayn informed us on the authority of Sufyān, he on the authority of Ibn Jurayj ; he said : I heard Abu Ja'far saying : 'Ali took charge of the lower part of the body of the Prophet, may Allāh bless him.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb ; (he said): Sa'īd Ibn al-Musayyib related to me ; (second chain) Muḥammad Ibn Ḥumayd al-'Abdi and Muḥammad Ibn 'Umar informed us on the authority of Ma'mar, he on the authority of al-Zuhri, he on the authority of Sa'īd Ibn al-Musayyib ; (third chain) Yaḥya Ibn 'Abbād informed us ; (he said) : 'Abd Allāh Ibn al-Mubārak informed us on the authority of Ma'mar, he on the authority of al-Zuhri, he on the authority of Sa'īd Ibn al-Musayyib ; he said : At the time of the washing of the dead body of the Prophet, may Allāh bless him, 'Ali searched in it what is searched in a dead body but he did not find anything so he said : You were pure in living and you are pure in death.

ACCOUNT OF THOSE WHO SAID THAT THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, WAS ENSHROUDED IN THREE PIECES OF CLOTH.

Waki' Ibn al-Jarrāḥ and 'Abd Allāh Ibn Numayr informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah ; she said : When the Prophet, may Allāh bless him, died, he was enshrouded in three pieces of white Yaman cotton cloth. His shroud did not include shirt and turban. According to the version of 'Abd Allāh Ibn Numayr : 'Urwah said : As regards the garment (حلة) , the people thought it was purchased for being used as the shroud of the Prophet, may Allāh bless him. [P. 64] Then the idea was given up, he was enshrouded in three pieces of cotton cloth. 'Āyishah said : 'Abd Allāh Ibn Abi Bakr took it and said : I shall keep it so that I may be enshrouded in it. He ('Urwah) said : Then he said : If Allāh had liked it, His Prophet would have been enshrouded in it. So he sold it and gave its price in charity.

Abu Ṣufrah Anas Ibn 'Iyāḍ al-Laythi informed us on the authority of 'Ubayd Allāh Ibn 'Umar, he on the authority of Nāfi', he on the authority of Ibn 'Umar: Verily, the Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of white Yamani cloth.

'Abd Allāh Ibn Maslamah Ibn Qa'nab and Muḥammad Ibn 'Umar informed us; they said: 'Abd al-'Aziz Ibn Muḥammad informed us on the authority of 'Amr Ibn Abi 'Amr, he on the authority of al-Qāsim Ibn Muḥammad; but according to Muḥammad Ibn 'Umar's version: He on the authority of Āyishah; she said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of cotton cloth and there was no shirt nor turban.

Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah, that the Prophet, may Allāh bless him, was enshrouded in three pieces of cotton cloth and there was neither shirt nor turban (*in his shroud*).

Al-Faḍl Ibn Dukayn informed us; (he said): Sufyān al-Thawri informed us; (second chain) Hāshim Ibn al-Qāsim al-Kināni informed us; (he said): Abu Ja'far al-Rāzi informed us; they informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah; she said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of coarse cotton cloth and there was neither shirt nor turban.

Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas informed us on the authority of Yaḥya Ibn Sa'id; he said: It (report) has reached me that Abu Bakr asked 'Āyishah when he fell ill: In how many pieces of cloth was the Apostle of Allāh, may Allāh bless him, enshrouded? She replied: He was enshrouded in three pieces of white coarse cloth.

'Ubayd Allāh Ibn Mūsa Ibn 'Ubaydah informed us on the authority of Ya'qūb Ibn Zayd that the Prophet, may Allāh bless

him, was enshrouded in three pieces of coarse cloth and there was neither shirt nor turban.

Surayj Ibn al-Nu'mān informed us; (he said): Khālid al-Ḥadhdha informed us on the authority of Abu Qilābah that the Prophet, may Allāh bless him, was enshrouded in three pieces of coarse Yamani cloth.

Ismā'il Ibn Ibrāhim al-Asadi informed us on the authority of Khālid al-Ḥadhdha, he on the authority of Abu Qilābah that the Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of white Yamani cloth each of one web (ريطة).

Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali related to me on the authority of his father, he on the authority of his ('Abd Allāh's) grandfather, he on the authority of 'Ali; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of coarse cotton cloth and there was neither shirt nor turban.

Muḥammad Ibn 'Umar informed us; (he said): al-Thawri and 'Abd Allāh Ibn 'Umar related to me on the authority of 'Abd al-Raḥmān Ibn al-Qāsim, he on the authority of his father, he on the authority of 'Āyishah; (second chain) Muḥammad Ibn 'Umar said: 'Abd Allāh Ibn Ja'far related to us on the authority of Yazīd Ibn al-Hād, he on the authority of Muḥammad Ibn Ibrāhim, he on the authority of Abu Salamah, he on the authority of 'Āyishah; she said: [**P. 65**] The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of coarse cloth.

Muḥammad Ibn 'Abd Allāh al-Asadi informed us on the authority of Sufyān, he on the authority of Khālid al-Ḥadhdha, he on the authority of Abu Qilābah that the Prophet, may Allāh bless him, was enshrouded in three pieces of white cloth each of one web.

Muslim Ibn Ibrāhim informed us; (he said): Sallām Ibn Miskīn informed us; (he said): Qatādah informed us that the Prophet, may Allāh bless him, was enshrouded in three pieces of cloth.

Abu al-Walīd al-Ṭayālisi informed us: he said: Shu'bah informed us on the authority of 'Abd al-Raḥmān Ibn al-Qāsim; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of cloth. (Shu'bah said): I asked him ('Abd al-Raḥmān): Who related it to you? He replied: I heard Muḥammad Ibn 'Ali saying.

Al-Faḍl Ibn Dukayn informed us; (he said): Sharīk informed us on the authority of Abu Isḥāq; he said: I was sent to the assembly of Banu 'Abd al-Muṭṭalib who had assembled in a large number. There I asked them: In what was the Prophet, may Allāh bless him, enshrouded? They said: In three pieces of cloth, and there were no cloak, shirt and turban.

Muḥammad Ibn 'Umar informed us on the authority of Hishām Ibn al-Ghāz, he on the authority of Makḥūl; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of white cloth.

Muḥammad Ibn 'Umar informed us; (he said): Manṣūr informed us on the authority of Zakariyya, he on the authority of al-Sha'bi; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of coarse cloth.

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us; (he said): Sa'īd Ibn Abi 'Arūbah informed us; (he said): Qatādah informed us on the authority of Sa'īd Ibn al-Musayyib; (second chain) 'Affān Ibn Muslim informed us on the authority of Hammām, he on the authority of Qatādah, he on the authority of Sa'īd Ibn al-Musayyib; (third chain): Wakī' Ibn al-Jarrāḥ and Muslim Ibn Ibrāhīm informed us on the authority of Shu'bah, he on the authority of Qatādah, he on the authority of Sa'īd Ibn al-Musayyib; (fourth chain) Wahb Ibn Jarīr Ibn Ḥāzim and Muslim Ibn Ibrāhīm informed us; they said: Hishām al-Dastwā'i informed us on the authority of Qatādah, he on the authority of Sa'īd Ibn al-Musayyib; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in two pieces of cloth of one web and a Najrāni sheet.

Muḥammad Ibn Yazīd al-Wāsiṭi informed us; (he said): Sufyān Ibn Ḥusayn informed us on the authority of al-Zuhri, he on the authority of Sa'īd Ibn al-Musayyib, 'Ali Ibn al-Ḥusayn and Abu Salamah Ibn 'Abd al-Raḥmān that the Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of cloth—two white pieces and one striped sheet.

Wakī' Ibn al-Jarrāḥ and Muḥammad Ibn 'Abd Allāh al-Asadi informed us on the authority of Sufyān al-Thawri, he on the authority of 'Abd Allāh Ibn 'Īsa, he on the authority of al-Zuhri, he on the authority of 'Ali Ibn Ḥusayn; (second chain) Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb that 'Ali Ibn Ḥusayn informed him; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of cloth, one of which was striped sheet.

[P. 66] Anas Ibn 'Iyāḍ informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father that the Prophet, may Allāh bless him, was enshrouded in three pieces of cloth, two of which were of dust colour and one of which was a striped sheet. My father had enjoined on me (to follow) it and he had added: Do not add anything to it. Ja'far used to say it and Muḥammad Ibn Sa'd says: I think so.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; (he said): Zuhayr informed us; (he said): Jābir informed us on the authority of Abu Ja'far Muḥammad Ibn 'Ali; (second chain) 'Ubayd Allāh Ibn Mūsa informed us; (he said): Isrā'īl informed us on the authority of Jābir, he on the authority of Muḥammad Ibn 'Ali; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of cloth, one of which was a striped sheet.

Bakr Ibn 'Abd al-Raḥmān, the *qāḍi* of Kūfah informed us; (he said): 'Īsa Ibn al-Mukhtār informed us on the authority of Muḥammad Ibn Abi Layla, he on the authority of al-Ḥakam, he on the authority of Miqsam, he on the authority of Ibn

'Abbās; (second chain) al-Aḥwaṣ Ibn Jawwāb al-Ḍabbi informed us; (he said): 'Ammār Ibn Zurayq informed us on the authority of Muḥammad Ibn 'Abd al-Raḥmān Ibn Abi Layla, he on the authority of al-Ḥakam, he on the authority of Miqsam, he on the authority of Ibn 'Abbās; (third chain) Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us on the authority of Zubayr, he on the authority of al-Ḥakam, he on the authority of Miqsam, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in two pieces of white cloth and a red sheet.

Muḥammad Ibn 'Umar informed us; (he said): Makhramah Ibn Bukayr informed us on the authority of his father, he on the authority of Buṣr Ibn Sa'id, he on the authority of al-Ṭufayl Ibn Ubayyi, he on the authority of his father; (second chain) Muḥammad Ibn 'Umar informed us; (he said): Sa'id Ibn 'Abd al-'Azīz related to me on the authority of al-Zuhri; they said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three pieces of cloth one of which was a striped sheet.

ACCOUNT OF THOSE WHO SAID: THE APOSTLE OF ALLĀH MAY ALLĀH BLESS HIM, WAS ENSHROUDED IN THREE SHEETS, AND OF THOSE WHO SAID: GARMENT (حلة)[1]

'Abd Allāh Ibn Numayr and al-Faḍl Ibn Dukayn informed us on the authority of Zakariya, he on the authority of 'Āmir; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in three Yamani coarse sheets—waist-wrapper (ازار), cloak and wrapper.

Qabiṣah Ibn 'Uqbah informed us; (he said): Sufyān informed us on the authority of Abu Isḥāq; he said: I went to the elders

1 Usually a (حلة) consisted of a sheet waist-wrapper.

of Banu 'Abd al-Muṭṭalib and asked them: In what was the Apostle of Allāh, may Allāh bless him, enshrouded? They replied: In a red garment and a sheet.

'Amr Ibn 'Āṣim al-Kilābi informed us; (he said): Hammām Ibn Yaḥya informed us; (he said): Qatādah informed us on the authority of al-Ḥasan: Verily, the Prophet, may Allāh bless him, was enshrouded in a sheet and a garment.

Waki' Ibn al-Jarrāḥ and al-Faḍl Ibn Dukayn informed us; they said: Sufyān informed us on the authority of Ḥammād, he on the authority of Ibrāhīm; (second chain) Ṭalq Ibn Ghannām al-Nakha'i informed us; (he said): 'Abd al-Raḥmān Ibn Jurays al-Ja'fari informed us; (third chain) Ḥammād related to me on the authority of Ibrāhīm; (fourth chain) Surayj Ibn al-Nu'mān informed us; (he said): Hushaym and Abu 'Awānah informed us on the authority of Mughīrah, [P. 67] he on the authority of Ibrāhīm; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in a garment and a shirt. Al-Faḍl and Ṭalq said in their version: The Yamani garment.

Surayj Ibn al-Nu'mān informed us; (he said): Hushaym informed us; (he said): Yūnus informed us on the authority of al-Ḥasan: Verily, the Apostle of Allāh, may Allāh bless him, was enshrouded in a striped garment and a shirt.

Sa'id Ibn Sulaymān informed us; (he said): Ṣāliḥ Ibn 'Umar informed us on the authority of Yazid Ibn Abi Ziyād, he on the authority of Miqsam, he on the authority of Ibn 'Abbās: Verily, the Apostle of Allāh, may Allah bless him, was enshrouded in a red Najrāni garment, which he used to wear, and a shirt.

'Ubayd Allāh Ibn Mūsa informed us on the authority of Shaybān; he on the authority of Abu Isḥāq, he on the authority of al-Zubayr Ibn 'Adi, he on the authority of al-Ḍaḥḥāk, *i.e.*, Ibn Muzāḥim; he said: The Apostle of Allāh, may Allāh bless him, was enshrouded in two red sheets.

'Ubayd Allāh Ibn Mūsa informed us; (he said): Isrā'il informed us on the authority of Abu Isḥāq, that he went to the

ṣuffah[1] of Banu 'Abd al-Muṭṭalib at al-Madīnah and asked their elders: In what was the Apostle of Allāh, may Allāh bless him, enshrouded? They replied: In two pieces of red cloth and there was no shirt.

'Affān Ibn Muslim informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of 'Abd Allāh Ibn Muḥammad Ibn 'Aqīl, he on the authority of Muḥammad Ibn 'Ali Ibn al-Ḥanafiyah, he on the authority of his father; Verily, the Prophet, may Allāh bless him, was enshrouded in seven pieces of cloth.

Muhammad Ibn Kathīr al-'Abdi informed us; (he said): Ibrāhīm Ibn Nāfi' informed us; he said; Ibn Abi Najīḥ informed me on the authority of Mujāhid: Verily, the Prophet, may Allāh bless him, was enshrouded in two pieces of coarse cloth which Mu'ādh had brought from Yaman.

Abu 'Abd Allāh Muḥammad Ibn Sa'd said: In our opinion there is an oversight because Mu'ādh was in al-Yaman when the Prophet, may Allāh bless him, died.

Sulaymān Ibn Ḥarb and Isḥāq Ibn 'Īsa al-Ṭabbā' informed us; they said: Jarīr Ibn Ḥāzim informed us on the authority of 'Abd Allāh Ibn 'Ubayd Ibn 'Umayr: Verily, the Prophet, may Allāh bless him, was enshrouded in a garment of striped clothes. Then it was taken out and he was enshrouded in white. Thereupon 'Abd Allāh Ibn Abi Bakr said: That has touched the skin of the Apostle of Allāh, may Allāh bless him, so it will not be separated from me till I am enshrouded in it. He kept it till he could. Then he said: Had it been good, Allāh would have preferred it for His Prophet, so I do not need it. He ('Umayr) said: People wondered at his first opinion and then his second opinion.

Wakī' Ibn al-Jarrāḥ informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah; she said: There was no turban in the shroud of the Apostle of Allāh, may Allāh bless him.

1 Raised floor with a shed.

'Ārim Ibn al-Faḍl informed us; (he said): Ḥammād Ibn Zayd informed us on the authority of Ayyūb; (he said): Abu Qilābah said: Do you not wonder at their differences about the shroud of the Apostle of Allāh, may Allāh bless him, which have reached us,

ACCOUNT OF THE EMBALMING OF THE PROPHET, MAY ALLĀH BLESS HIM.

'Abd al-Wahhāb Ibn 'Aṭa al-'Ijli informed us; he said: 'Awf informed us on the authority of al-Ḥasan that the Apostle of [P. 68] Allāh, may Allāh bless him, was embalmed with *ḥanūṭ*.[1]

Ḥumayd Ibn 'Abd al-Raḥmān al-Ruwāsi informed us on the authority of al-Ḥasan Ibn Ṣāliḥ, he on the authority of Hārūn, Ibn Sa'd; he said: There was musk with 'Ali, who had enjoined that his body should be embalmed with it. He (Hārūn) said: 'Ali said: That is the remainder of the *ḥanūṭ* of the Apostle of Allāh, may Allāh bless him.

'Ubayd Allāh Ibn Mūsa informed us; (he said): Isrā'il informed us on the authority of Jābir, he said: I asked Muḥammad Ibn 'Ali *i. e.*, Abu Ja'far if the Apostle of Allāh, may Allāh bless him, was embalmed. He replied: I do not know.

ACCOUNT OF THE FUNERAL PRAYERS OVER THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

'Abd al-Wahhāb Ibn 'Aṭa al-'Ijli informed us; (he said): 'Awf informed us on the authority of al-Ḥasan; he said: They

1 Compound of aromatics generally applied to the body before burial.

washed his body, enshrouded it and embalmed it, may Allāh bless him. Then it was placed on a bier and the Muslims entered there in groups. They stood there, said funeral prayers over him. Then they went out and others came in, thus all of them said funeral prayers over him.

Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways and Khālid Ibn Makhlad al-Bajali informed us on the authority of Sulaymān Ibn Bilāl, he on the authority of 'Abd al-Raḥmān Ibn Ḥarmalah, that he heard Sa'īd Ibn al-Musayyib saying: When the Apostle of Allāh, may Allāh bless him, died, he was placed on a bier. The people entered there in groups to say funeral prayers over him, and then they went out and none led them in prayers.

Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas informed us; that it (report) had reached him, that when the Apostle of Allāh, may Allāh bless him, died, people said funeral prayers over him individually and none led them in prayers.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb; he said: (The dead body of) the Apostle of Allāh, may Allāh bless him, was placed on a bier and the Muslims started coming in groups, to say funeral prayers over him, and pray (to God) for granting peace to his soul and none led them in prayers.

Al-Ḥakam Ibn Mūsa informed us; (he said): 'Abd al-Razzāq Ibn 'Umar al-Thaqafi informed us on the authority of al-Zuhri, he said: It (report) reached us that the people entered in groups to say funeral prayers over the Apostle of Allāh, may Allāh bless him, and none led them in prayers as *imām*.

'Affān Ibn Muslim and al-Aswad Ibn 'Āmir informed us; they said: Ḥammād Ibn Salamah informed us; (he said): Abu 'Imrān al-Jawni informed us; (he said): Abu 'Asīm, who had seen it, informed us: When the Apostle of Allāh, may Allāh bless him, died, they enquired as to how they should say funeral prayers over him. They said: Enter from this door in groups then say funeral prayers over him and come out from the other door.

Hāshim Ibn al-Qāsim informed us; (he said): Ṣālih al-Murri informed us; (he said): Abu Ḥāzim al-Madani informed us; he said: At the time when Allāh made the Prophet, may Allāh bless him, breathe his last, the Muhājirs entered in groups to say funeral prayers over him, then they came out. The Anṣārs entered in a similar manner. Then came the citizens of al-Madīnah. When the men (saying the prayer) had finished, the women entered; some of them wept [P. 69] and wailed. After that they heard a sound like that of the falling of a building. Thereupon they dispersed and kept quiet. Then a crier was heard saying: There is consolation in Allāh for every one who perishes, there is recompense for every distress and there is a substitute for what is lost. He is restored to whom reward has been given; and he is afflicted to whom reward has not been given.

Muḥammad Ibn 'Umar informed us; (he said): Ubayyi Ibn 'Abbās Ibn Sahl Ibn Sa'd al-Sā'idi related to me on the authority of his father, he on the authority of his (Ubayyi's) grand-father; he said: When the Apostle of Allāh, may Allāh bless him, died, his body was shrouded and was placed on a bier. Then the people said funeral prayers over him individually, none leading them in prayers, the men first then the women.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Ḥamid Ibn 'Imrān Ibn Abi Anas related to me on the authority of his father, he on the authority of his mother; she said: I was one of those who entered (the place near the dead body of) the Prophet, may Allāh bless him; it was on a bier. We the women, stood in rows, invoked (Divine mercy) and said funeral prayers over him. He was buried on night preceding Wednesday.

Muḥammad Ibn 'Umar informed us; (he said): Mūsa Ibn Muḥammad Ibn Ibrāhim Ibn al-Ḥārith al-Taymi related to me; he said: I saw in a document written in the hand of my father: When the Apostle of Allāh, may Allāh bless him, was shrouded and placed on a bier, Abu Bakr and 'Umar came in and said: May peace be on you O Prophet! and Allāh's mercy! and His blessings be on you! With them were

Muhājirs and Anṣārs, as many of them as could enter the apartment. They invoked peace as Abu Bakr and 'Umar did. They arrayed themselves in rows and none led them (in prayers). Then Abu Bakr and 'Umar, who were in the first row, close to the body of the Apostle of Allāh, may Allāh bless him, said: We bear witness that he communicated (to us) what was revealed to him. He was sincere to his followers and strove in the way of Allāh till Allāh strengthened His religion, and His Words were fulfilled. He believed in Him Who is one and there is no partner with Him. O our Lord! make us of those who follow the words which were revealed to him. Bring us together in a way that he recognises us and we recognise him. Verily, he was kind and compassionate with the believers. We do not seek any thing in return for the faith and we will never sell it for any price. The people were saying: Amen! amen! Then they went out and others came in, thus all males said funeral prayers over him. Then women came in, and then children. When they had finished funeral prayers over him, they discussed about the site of his grave.

Muḥammad Ibn 'Umar informed us; (he said): Ibn Abi Sabrah related to me on the authority of 'Abbās Ibn 'Abd Allāh Ibn Ma'bad, he on the authority of his father, he on the authority of 'Abd Allāh Ibn 'Abbās; he said: The first of those who said funeral prayers over him, i.e., the Prophet, may Allāh bless him, were al-'Abbās Ibn 'Abd al-Muṭṭalib and Banu Hāshim. Then came in the Muhājirs and Anṣārs and then other people in groups. When the men had finished, then came in the boys in rows and them the women.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Abd Allāh informed us on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Ayishah, whose version was similar to the narration of Ibn Abi Sabrah.

Muḥammad Ibn 'Umar informed us; (he said): Ibn Abi Sabrah related to me [P. 70] on the authority of 'Abbās Ibn 'Abd Allāh Ibn Ma'bad, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: (The body of the) Apostle of Allāh, may

Allāh bless him, remained on the bier from Monday when the sun was declining, till Tuesday when the sun was declining. The people said funeral prayers over him when the body was on the bier close to (the site of) his grave. When they wanted to bury him, they moved it towards the side of his feet and then the body was placed inside and al-'Abbās Ibn 'Abd al-Muṭṭalib, al-Faḍl Ibn Abbās, Quṯham Ibn al-'Abbās, 'Ali Ibn Abi Tālib and Sẖuqrān having entered the grave.

Muḥammad Ibn 'Umar informed us ; (he said): 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali Ibn Abi Tālib related to me on the authority of his father, he on the authority of his ('Abd Allāh's) grand-father, he on the authority of 'Ali ; he said : When (the dead body of) the Apostle of Allāh, may Allāh bless him, was placed on a bier, 'Ali said: None of you should come in front of him, it is likely that he who has been your leader living and dead will lead you. Then people entered in groups and said funeral prayers over him in rows and there was no *imām*. They were reciting *takbir* (to say Allāh is great). 'Ali remained standing close to the Apostle of Allāh, may Allāh bless him, saying: Peace be on you, O Prophet! and Allāh's mercy and His blessings be on you. O Allah! We bear witness that he communicated what was revealed te him. He was sincere to his followers and strove in the way of Allāh till Allāh strengthened His religion and His words were fulfilled. O Allah ! Make us of those who follow what Allāh has revealed to him and make us firm after hin, and let us be united with him. The people were saying: Amen! amen! The men said funeral prayers over him, then the women and then the children.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn 'Umar related to me on the authority of his father; he said: The first to enter (to say funeral prayers) over the Apostle of Allāh, may Allāh bless him, were Banu Hāsẖim, then the Muhājirs, then the Anṣārs, then other people till they finished; then women and then children.

Muḥammad Ibn 'Umar informed us ; (he said) : Sufyān Ibn

'Uyaynah informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father, he said: Funeral prayers were said over the Apostle of Allāh, may Allāh bless him, without an *imām*. The Muslims entered in groups and said funeral prayers over him. When they had finished, 'Umar cried: Leave the bier and its attendants (اهل الجنازة).

ACCOUNT OF THE SITE OF THE GRAVE OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Abu Usāmah Ḥammād Ibn Usāmah informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father; he said: When the Apostle of Allāh, may Allāh bless him, breathed his last, his Companions began to discuss where to bury him. Abu Bakr said: Bury him, where Allāh made him breath his last. Consequently the bed was removed and he was buried beneath it.

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us; (he said): Muḥammad Ibn 'Amr informed us on the authority of Abu Salamah Ibn 'Abd al-Raḥmān Ibn Ḥabīb; he said: Abu Bakr asked: Where should the Apostle of Allāh, may Allāh bless him, be buried? Some one (قائل) said: Near the pulpit (منبر). Another said: Where he used to stand when leading the people in prayers. [P. 71] Thereupon Abu Bakr said: (No); Where Allāh made him breathe his last. Consequently the bed was removed and (the grave) was dug there.

Abu al-Walīd al-Ṭayālisi informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah; she said: When the Prophet, may Allāh bless him, died, they asked where he should be buried. Thereupon Abu Bakr said: The place where he died.

Muḥammad Ibn 'Umar informed us; (he said): Ibrāhīm Ibn Ismā'īl Ibn Abi Ḥabibah informed us on the authority of Dāwūd Ibn al-Ḥusayn, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: When the funeral apparatus (جهاز) of the Apostle of Allāh, may Allāh bless him, was ready on Tuesday, he (dead body) was placed on a bier in his house. The Muslims differed about his burial. Some one said: Bury him in his Mosque. The other said: Bury him at al-Baqī' with his Companions. Abu Bakr said: I heard the Apostle of Allāh, may Allāh bless him, saying: Any Prophet who died, was buried where he had breathed his last. Consequently the bed of the Prophet, may Allāh bless him, on which he had died, was removed and (his grave) was dug in its place.

Muḥammad Ibn Rabī'ah al-Kilābi informed us on the authority of Ibrāhīm Ibn Yazīd, he on the authority of Yaḥya Ibn Bahmāh, the *mawla* (enfranchised slave) of 'Uthmān Ibn 'Affān; he said: It (report) has reached me that the Apostle of Allāh, may Allāh bless him, said: Bodies are buried where souls are seized (by the Angel of death).

Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah related to me on the authority of Ja'far Ibn Muḥammad, he on the authority of Ibn Abi Mulaykah; he said: The Apostle of Allāh, may Allāh bless him, said: Allāh did not cause any Prophet to die but he was buried where his soul had been seized (by the Angel of death).

Al-Faḍl Ibn Dukayn informed us; (he said): 'Umar Ibn Dharr informed us, he said: Abu Bakr said: I heard my bosom friend (Prophet) saying: No Prophet ever died but he was buried where he died. I (Al-Faḍl) said I asked Ibn Dharr: From whom did you hear it? He replied: I heard Abu Bakr Ibn 'Umar Ibn Ḥafṣ, if Allāh Will (*Inshā Allāh*).

Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas informed us that it (report) had reached him: When the Apostle of Allāh, may Allāh bless him, died some people said: He should

be buried near the pulpit. The others said : He should be buried at al-Baqi'. Then Abu Pakr came and said: I heard the Apostle of Allāh, may Allāh bless him, saying : No Prophet was buried but at the place where Allāh made him breathe his last. He (Malik) said : The (bier of the) Apostle of Allāh, may Allāh bless him, was removed from there and a grave was dug for him.

Yazīd Ibn Hārūn informed us on the authority of Yaḥya Ibn Sa'īd, he on the authority of Sa'īd Ibn al-Musayyib ; he said : 'Āyishah said to Abu Bakr : I saw in a dream that three moons fell in my apartment. Thereupon Abu Bakr said : It is good. Yaḥya said : I heard the people talking when the Apostle of Allāh, may Allāh bless him, died and buried in her apartment, Abu Bakr said to her : This is one of your moons and he is the best of them.

Hāshim Ibn al-Qāsim informed us ; (he said) : al-Mas'ūdi informed us on the authority of al-Qāsim Ibn 'Abd al-Raḥmān, he said : 'Āyishah said : I saw three moons in my apartment. Then I came to Abu Bakr who asked me : How have you interpreted it ? She said : [P. 72] I interpreted it as children of the Apostle of Allāh, may Allāh bless him. Thereupon Abu Bakr remained silent (about this) till the Apostle of Allāh, may Allāh bless him, died. Then he came to her and said : With him has gone the best of your moons. Later Abu Bakr and 'Umar were buried there in her apartment.

Mūsa Ibn Dāwūd informed us ; (he said) : I heard Mālik Ibn Anas saying : The apartment of 'Āyishah was divided into two parts—one in which was the grave (of the Prophet) and the other in which 'Āyishah resided. There was a partition wall between the two parts. 'Āyishah used to enter where there is the grave in a sleeveless garment, but after 'Umar was buried there, she did not enter there except fully dressed.

Sa'īd Ibn Sulaymān informed us ; (he said) : 'Abd al-Raḥman Ibn 'Uthmān Ibn Ibrāhīm informed us ; he said : I heard my

father mentioning, he said: 'Āyishah used to remove her veil where his father was buried with the Apostle of Allāh, may Allāh bless him. But after 'Umar was buried there she put on veil and never removed it.

Yaḥya Ibn 'Abbād informed us; (he said): Ḥammād Ibn Zayd informed us; (he said): I heard 'Amr Ibn Dīnār and 'Ubayd Allāh Ibn Abi Yazīd; they said: During the days of the Apostle of Allāh, may Allāh bless him, there were no walls in the house of the Prophet. The first person to erect one, was 'Umar Ibn al-Khaṭṭāb. 'Ubayd Allāh Ibn Abi Yazīd said: His wall was small, then 'Abd Allāh Ibn al-Zubayr constructed it after that and made additions to it.

ACCOUNT OF THE DIGGING OF THE GRAVE[1] OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AND ITS VAULT.

Wakī' Ibn al-Jarrāḥ and al-Faḍl Ibn Dukayn informed us on the authority of Ṣufyān al-Thawri, he on the authority of Abu al-Yaqẓān 'Uthmān Ibn 'Umayr al-Bajali, he on the authority of Zādhān, he on the authority of Jarīr Ibn 'Abd Allāh; he said: The Apostle of Allāh, may Allāh bless him, said: Grave is for us and a chink for others. Wakī' said in his version: Chink is for the people of Scriptures. Al-Faḍl Ibn Dukayn said in his version: Chink is for others.

Anas Ibn 'Iyāḍ al-Laythi informed us; (he said): Hishām Ibn 'Urwah related to me on the authority of his father that there

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1 قبر is rendered as grave and لحد as vaulted grave. Muir says: "Two fashions prevailed in Arabia: in the one kind, the bottom or pavement of the grave was flat; in the other, it was partly excavated for the reception of the body, a ledge being left on one side of the vault or cavity." *The Life of Mohammad*, p. 504. See also *Madārij al-Nubuwat*. Vol. II, p. 570.

were two persons in al-Madinah who used to dig graves—one of them grave and the other chink. He ('Urwah) said: They said: What should we do in case of the Apostle of Allāh, may Allāh bless him? Some of them said: Wait and see which of them comes first, and let him dig after his pattern. The person who used to dig the grave came first and so he dug a grave for the Apostle of Allāh, may Allāh bless him.

Yazīd Ibn Hārūn and Abu al-Walīd Hishām al-Ṭayālisi informed us; they said: Ḥammād Ibn Salamah informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father, he on the authority of 'Āyishah; she said: In al-Madinah there were, Yazīd said: two grave diggers. Hishām said: two chink makers. One of them dug graves and the other chinks. They waited till one of them arrived who used to dig graves so he dug a grave for the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us; (he said): Muḥammad Ibn 'Amr informed us on the authority of Abu Salamah Ibn 'Abd al-Raḥmān and Yaḥyā Ibn [P. 73] 'Abd al-Raḥmān Ibn Ḥāṭib; they said: Abu Ṭalḥah and another person from Makkah were sent for. The people of Makkah used to dig chinks and the residents of al-Madinah, graves. Abu Ṭalḥah came and dug a grave for him and he (Prophet) was buried in it.

Wakī' Ibn al-Jarrāḥ and Ḥujayn Ibn al-Muthanna informed us; they said: 'Abd al-'Azīz Ibn 'Abd Allāh Ibn Abi Salamah informed us on the authority of Muḥammad Ibn al-Munkadir; he said: When the Prophet, may Allāh bless him, breathed his last, they sent (persons) to two grave-diggers, one of whom used to dig the chinks and the other graves. He, who used to dig the graves, came, so he dug a grave for the Apostle of Allāh, may Allāh bless him.

Wakī' Ibn al-Jarrāḥ informed us on the authority of al-'Umari, he on the authority of Nāfi', he on the authority of Ibn 'Amr, he on the authority of 'Abd al-Raḥmān Ibn al-Qāsim, he on the

authority of his father, he on the authority of 'Āyishah: Verily a grave was dug for the Prophet, may Allāh bless him, and he was buried in it.

Muḥammad Ibn 'Abd Allāh al-Asadi informed us; (he said): Sufyān al-Thawri informed us on the authority of 'Abd al-Raḥmān Ibn al-Qāsim, he on the authority of al-Qāsim; he said: There was a person at al-Madīnah, who used to dig chinks, and there was another who used to dig graves. When the Prophet, may Allāh bless him, breathed his last, the Companions of the Apostle of Allāh, may Allāh bless him, assembled and sent for them, praying: O Allāh! make a choice for him. There appeared the one who used to dig graves.

'Amr Ibn 'Āṣim al-Kilābi informed us; (he said): Ḥammām Ibn Yaḥya informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father; he said: In al-Madīnah there were two diggers, one of whom used to dig the chinks and the other the graves. When the Apostle of Allāh, may Allāh bless him, breathed his last, they said: We will ask who comes first to dig the grave for the Prophet, may Allāh bless him. He who used to dig graves, came first. Hishām said: My father wondered at the person who was buried in a chink while the Apostle of Allāh, may Allāh bless him, had been buried in a grave.

Ma'an Ibn 'Īsa informed us; (he said): Mālik Ibn Anas informed us on the authority of Hishām Ibn 'Urwah, he on the authority of his father; he said: In al-Madīnah there were two persons, one of whom used to dig graves and the other used to dig otherwise. They said: Whoever comes first, will dig (the grave) after his style. There came the one who used to dig grave and dug a grave for the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us; (he said): al-Ash'ath Ibn 'Abd al-Malik informed us on the authority of al-Ḥasan: Verily a grave was dug for the Apostle of Allāh, may Allāh bless him.

Ma'an Ibn 'Īsa informed us; (he said): Ibrāhīm Ibn al-Muhājir Ibn Mismār informed us on the authority of Ṣāliḥ Ibn

Kaysān, he on the authority of Ismā'īl Ibn Muḥammad Ibn Sa'd: he said: It was said to Sa'd: We will bring pieces of wood to bury you He said: No! But dig a grave for me like one which was dug for the Apostle of Allāh, may Allāh bless him.

Yazīd Ibn Hārūn informed us; (he said): Ḥajjāj informed us on the authority of Nāfi'; (Second chain) 'Ubayd Allāh Ibn Mūsa intormed us; (he said): Mūsa Ibn 'Ubaydah informed us on the authority of Ya'qūb Ibn Zayd and 'Umar, the *mawla* (*enfranchised slave*) of Ghufrah: Verily, the Prophet, may Allāh bless him, was buried.

Anas Ibn 'Iyāḍ al-Laythi informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father: Verily, the person who dug the grave of the Prophet, may Allāh bless him, was Abu Ṭalḥah.

Abu 'Āmir 'Abd al-Malik Ibn 'Amr al-'Aqadi and Khāild Ibn Makhlad al-Bajali informed us; they said: 'Abd [P. 74] Allāh Ibn Ja'far Ibn 'Abd al-Raḥmān Ibn al-Miswar Ibn Makhramah al-Zuhri informed us on the authority of Ismā'īl Ibn Muḥammad Ibn Sa'd, he on the authority of 'Āmir Ibn Sa'd Ibn Abi Waqqāṣ: Verily, at the time of his death, Sa'd said: Dig a grave for me and put a sign on it as was done for the Apostle of Allāh, may Allāh bless him. He meant bricks.

'Abd Allāh Ibn Numayr informed us; he said: Ibn Jurayj mentioned on the authority of Ibn Shihāb, he on the authority of 'Ali Ibn Ḥusayn, he informed him: A grave was dug for the Apostle of Allāh, may Allāh bless him, and a sun-dried brick was fixed upon his grave.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb, he on the authority of 'Ali Ibn Ḥusayn, he informed him: Verily a grave was dug for the Apostle of Allāh, may Allāh bless him, then there was fixed a sun-dried brick on his grave.

Wakī' Ibn al-Jarrāḥ and Muḥammad Ibn 'Abd Allāh al-Asadi informed us on the authority of Ṣufyān al-Thawri, he on the authority of 'Abd Allāh Ibn 'Īsa, he on the authority of al-Zuhri, he on the authority of 'Ali Ibn Ḥusayn; he said: A grave was dug for the Prophet, may Allāh bless him, and a sun-dried brick was placed as a mark upon it.

Qutaybah Ibn Sa'īd al-Balkhi informed us; (he said): Ibn Lahī'ah informed us on the authority of Abu al-Aswad that he heard al-Qāsim Ibn Muḥammad saying: The Apostle of Allāh, may Allāh bless him, was buried and a brick was placed at the vault.

Surayj Ibn al-Nu'mān informed us; (he said): Abu 'Awānah informed us on the authority of 'Āṣim al-Aḥwal (squint-eyed), he on the authority of al-Sha'bi; he said: A vaulted grave was dug for the Prophet, may Allāh bless him, and a sun-dried brick was placed on it.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; (he said): Zuhayr informed us; (he said): 'Āṣim al-Aḥwal (squint-eyed) informed us; he said: I asked 'Āmir about the grave of the Prophet, may Allāh bless him. He replied: It was a vaulted grave.

Al-Faḍl Ibn Dukayn informed us; (he said): Sufyān informed us on the authority of 'Āṣim; he said: I asked al-Sha'bi if a (plain) grave was dug for the Prophet, may Allāh bless him, or a vaulted grave was dug for him. He replied: A vaulted one was dug for him and a sun-dried brick was placed on his grave.

Ṭalq Ibn Ghannām al-Nakha'i informed us; (he said): 'Abd al-Raḥmān Ibn Jurays al-Ja'fari informed us; (he said): Ḥammād related to me on the authority of Ibrāhīm that a vaulted grave was dug for the burial of the Apostle of Allāh, may Allāh bless him. His body was laid from the side of the *qiblah* and his head was not placed first.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; (he said): Zuhayr informed us; (he said): Jābir informed us on the authority

of Muḥammad Ibn 'Ali Ibn Ḥusayn, al-Qāsim Ibn Muḥammad Ibn Abi Bakr and Sālim Ibn 'Abd Allāh Ibn 'Umar; (they said): Verily these three graves are the graves of the Apostle of Allāh, may Allāh bless him, Abu Bakr and 'Umar. They are vaulted graves of sun-dried bricks, facing *qiblah* and in close proximity (with one another). Jābir said: The grand-fathers of all of them (narrators) were buried there.

Muḥammad Ibn 'Umar informed us; (he said): Ibrāhīm Ibn Ismā'īl Ibn Abi Ḥabībah informed us on the authority of Dāwūd Ibn al-Ḥusayn, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: When they wanted to dig a grave for the Apostle of Allāh, may Allāh bless him, there were two persons in al-Madinah—Abu 'Ubaydah Ibn al-Jarrāḥ who used to dig flat graves after the pattern of the people of Makkah, and Abu Ṭalḥah al-Anṣāri who used to dig vaulted graves for the people of al-Madīnah. Al-'Abbās called two persons [P. 75] and said to one of them to go to Abu 'Ubaydah and to the other to go to Abu Ṭalḥah, praying (at the same time): O Allāh! Make a choice for Thy Apostle. The messenger sent to Abu Ṭalḥah met Abu Ṭalḥah who came and dug a vaulted grave.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn 'Abd al-'Azīz informed us on the authority of 'Abd Allāh Ibn Abi Bakr Ibn Muḥammad Ibn 'Amr Ibn Ḥazm, he on the authority of 'Abd Allāh Ibn Abi Ṭalḥah, he on the authority of Abu Ṭalḥah; he said: They differed in digging a flat grave or a vaulted grave for the Prophet, may Allāh bless him. The Muhājirs said: Dig a flat grave as do the people of Makkah. The Anṣārs said: Dig a vaulted grave as we do in our land. When they differed about it, they prayed: O Allāh make choice for Thy Prophet. (They agreed) to send for Abu 'Ubaydah and Abu Ṭalḥah and whoever came first, was to take charge. Then Abu Ṭalḥah came and said: By Allāh! I hope Allāh has made a choice for His Apostle, may Allāh bless him, since he liked a vaulted grave when he saw one.

ACCOUNT OF WHAT WAS SPREAD IN THE GRAVE OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Waki' Ibn al-Jarrāḥ, al-Faḍl Ibn Dukayn and Hāshim Ibn al-Qāsim al-Kināni informed us; they said: Shu'bah Ibn al-Ḥajjāj informed us on the authority of Abu Jamrah; he said: I heard Ibn 'Abbās saying: A red sheet was spread in the grave of the Prophet, may Allāh bless him. Waki' said that was the special privilege of the Prophet, may Allāh bless him.

Anas Ibn 'Iyāḍ al-Laythi informed us on the authority of Ja'far Ibn Muḥammad, he on the authority of his father (he said): Verily, he who spread the sheet, was Shuqrān, the *mawlā* (enfranchised slave) of the Prophet, may Allāh bless him.

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us; (he said): al-Ash'ath Ibn 'Abd al-Malik al-Ḥumrāni informed us on the authority of al-Ḥasan that a worn out red sheet was spread under the Apostle of Allāh, may Allāh bless him, which he used to wear, because the earth was damp.

Muḥammad Ibn 'Umar informed us; (he said): 'Adi Ibn al-Faḍl informed us on the authority of Yūnus, he on the authority of al-Ḥasan, he on the authority of Jābir Ibn 'Abd Allāh; he said: A worn out red sheet, which the Prophet, may Allāh bless him, used to wear, was spread in his grave.

Ḥammād Ibn Khālid al-Khayyāṭ informed us on the authority of 'Uqbah Ibn Abi al-Ṣahba; he said: I heard al-Ḥasan saying: The Apostle of Allāh, may Allāh bless him, said: Spread my sheet in my grave for me because the earth is not allowed to subdue the bodies of the Prophets.

Muslim Ibn Ibrāhīm informed us; (he said): Sallām Ibn Miskīn informed us; (he said): Qatādah informed us: Verily, a sheet was spread under the Prophet, may Allāh bless him.

'Ārim Ibn al-Faḍl and Khālid Ibn Khidāsh informed us; they said: Ḥammād Ibn Zayd informed us on the authority of

Yazid Ibn Ḥāzim, he on the authority of Sulaymān Ibn Yasār that a young man served the Prophet, may Allāh bless him. When the Prophet, may Allāh bless him, was buried, he noticed the sheet which the Prophet, may Allāh bless him, used to wear, at the edge of the grave, so he flung it into the grave saying: None will wear it after you and so I fling it.

[P. 76] ACCOUNT OF THOSE WHO DESCENDED INTO THE GRAVE OF THE PROPHET, MAY ALLĀH BLESS HIM

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us; (he said): al-Ash'ath Ibn 'Abd al-Malik al-Ḥumrāni informed us on the authority of al-Ḥasan that the Banu 'Abd al-Muṭṭalib laid the body of the Apostle of Allāh, may Allāh bless him, in his grave.

Waki' Ibn al-Jarrāḥ and 'Abd Allāh Ibn Numayr informed us on the authority of Ismā'il Ibn Abi Khālid, he on the authority of 'Āmir; he said: 'Ali, al-Faḍl and Usāmah entered the grave of the Prophet, may Allāh bless him. 'Āmir said: Marḥab or Ibn Abi Marḥab informed me that they made 'Abd al-Raḥmān Ibn 'Awf also enter the grave with them. Waki' said in his version: Al-Sha'bi said: The relatives of the deceased should be in charge of the dead body.

Waki' Ibn al-Jarrāḥ and al-Faḍl Ibn Dukayn informed us on the authority of Sharik, he on the authority of Jābir, he on the authority of 'Āmir; he said: Four persons entered the grave of the Prophet, may Allāh bless him. Al-Faḍl said in his version: One who had seen them, informed me.

Al-Faḍl Ibn Dukayn informed us; (he said): Ṣufyān al-Thawri informed us on the authority of Ismā'il, he on the authority of 'Āmir; he said: Marḥab or Ibn Abi Marḥab related to me; he said: (It appears) as if I am seeing the four

persons in the grave of the Prophet, may Allāh bless him, and one of them is 'Abd al-Raḥmān Ibn 'Awf.

Surayj Ibn al-Nu'mān informed us; (he said): Hushaym informed us; (he said): Yūnus Ibn 'Ubayd informed us on the authority of 'Ikrimah; he said: 'Ali, al-Faḍl and Usāmah Ibn Zayd entered the grave of the Prophet, may Allāh bless him. Then a person from the Anṣār called Khawali or Ibn Khawali said to them: You know I used to enter the graves of the martyrs and the Prophet, may Allāh bless him, is superior to martyrs. Thereupon they made him enter it with them.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ibn Shihāb; he said: These kinsmen (of the Prophet) al-'Abbās, 'Ali, al-Faḍl and his *mawla* (enfranchised slave) Ṣāliḥ, who had washed his dead body took responsibility of laying the Apostle of Allāh, may Allāh bless him, in the grave. The Companions of the Apostle of Allāh, may Allāh bless him, retired leaving the kinsmen of the Apostle of Allāh, may Allāh bless him, who took charge of his burial.

Muḥammad Ibn 'Umar informed us; (he said): Mūsa Ibn Muḥammad Ibn Ibrāhīm Ibn al-Ḥārith al-Taymi related to me on the authority of his father; he said: 'Ali, al-Faḍl Ibn al-'Abbās, al-'Abbās, Usāmah Ibn Zayd and Aws Ibn Khawali entered the cavity (of the grave) of the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar informed us; he said: 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali Ibn Abi Ṭālib informed us on the authority of his father, he on the authority of his ('Abd Allāh's grand-father), he on the authority of 'Ali that those who descended into the cavity (of the grave) of the Prophet, may Allāh bless him, were he ('Ali), 'Abbās, 'Aqil Ibn Abi Ṭālib, Usāmah Ibn Zayd and 'Āws Ibn Khawali, and they were those who had taken charge of his shroud.

Muḥammad Ibn 'Umar informed us; (he said): 'Ali Ibn 'Umar related to me on the authority of Ja'far Ibn Muḥammad,

he on the authority of his father; he said: 'Ali, al-Faḍl and Usāmah descended into the cavity (of the grave) of the Apostle of Allāh, may Allāh bless him. They (narrators) say: Ṣāliḥ, Shuqrān and Aws Ibn Khawali (also descended into it).

[P. 77] Muḥammad Ibn 'Umar informed us; (he said): then 'Umar Ibn Ṣāliḥ related to me on the authority of Ṣāliḥ the *mawla* (enfranchised slave) of al-Taw'amah, he on the authority of Ibn 'Abbās; he said: Then 'Ali, al-Faḍl and Shuqrān descended into the cavity (of the grave) of the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar informed us; he said: 'Abd al-Raḥmān Ibn 'Abd al-'Azīz related to me on the authority of 'Abd Allāh Ibn Abi Bakr Ibn Muḥammad Ibn 'Amr Ibn Ḥazm; he said: I asked him; who had descended into the cavity (of the grave) of the Prophet, may Allāh bless him? He replied: His kinsmen and a person from the Anṣār of the tribe of Balḥabla—Aws Ibn Khawali.

Muḥammad Ibn 'Umar informed us; (he said): 'Umar Ibn Muḥammad related to me on the authority of his father, he on the authority of 'Ali Ibn Ḥusayn; he said: Aws Ibn Khawali said: O Abu Ḥasan! we adjure you by Allāh and our position in Islām! Will you not allow me to descend into the grave of our Prophet, may Allāh bless him? Thereupon he said: Come in. Then I (Muḥammad, father of 'Umar) asked 'Ali Ibn Ḥusayn: How many were they? He replied: 'Ali Ibn Abi Ṭālib, al-Faḍl Ibn 'Abbās and Aws Ibn Khawali.

ACCOUNT OF THE STATEMENT OF AL-MUGHĪRAH IBN SHU'BAH THAT HE WAS THE LAST OF THE PEOPLE TO BE IN ATTENDANCE ON THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Surayj Ibn al-Nu'mān informed us; (he said): Hushaym informed us; (he said): Mujāhid informed us on the authority

of al-Sha'bi, he on the authority of al-Mughīrah Ibn Shu'bah, he (al-Sha'bi) said: He used to relate to us here *i.e.*, at Kūfah, saying: I was the last person to be in attendance on the Prophet, may Allāh bless him. When the Prophet, may Allāh bless him, was buried and 'Ali had come out of the grave, I dropped my ring (into the grave) and said: O Abu Ḥasan! my ring! He said: Descend into the grave and take your ring. I descended into it, took my ring and placed it on the brick; then I came out.

Surayj Ibn al-Nu'mān informed us; (he said): Hushaym informed us on the authority of Abu Ma'shar; he said: One of my Shaykhs related to me; he said: When 'Ali came out of the grave, al-Mughīrah dropped his ring in the grave and said to 'Ali: My ring! 'Ali asked al-Ḥasan Ibn 'Ali to enter it and give him his ring. He did accordingly.

'Affān Ibn Muslim informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of Abu 'Imrān al-Jawni; (he said): Abu 'Asīm, who was a witness to it شهد, informed us; (he said): When the Apostle of Allāh, may Allāh bless him, was laid in his grave, al-Mughīrah Ibn Shu'bah said: There is something between his feet, if you had mended it. They said: Enter (the grave) and put it right. He entered it and rubbed his feet, may Allāh bless him, and His peace be on him. Then he said: Pour some earth on me. They poured earth on him, till it reached the middle of his calfs. Then he came out and began to say: I was the last of you to be in attendance on the Apostle of Allāh, may Allāh bless him.

'Ubayd Allāh Ibn Muḥammad Ibn Ḥafṣ al-Taymi informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of [P. 78] Hishām Ibn 'Urwah that he said: When the Apostle of Allāh, may Allāh bless him, was laid in his grave, al-Mughīrah Ibn Shu'bah dropped his ring in the grave, then he cried: My ring! my ring! Thereupon they said: Go and take it. Then he entered (the grave) and said: Pour earth on me. They poured

earth on him till it reached the middle of his calfs. Then he came out. When the ground of the grave was levelled (سوى) over the body of the Apostle of Allāh, may Allāh bless him, he said: Come out and then closing the door he said: I am the last of you to attend on the Apostle of Allāh, may Allāh bless him. Thereupon they said: By our souls! If you had intended it you have achieved it.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn Abi al-Zinād related to me; (he said): My father related to me on the authority of 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah Ibn Mas'ūd; he said: The last of the men to attend on the Prophet, may Allāh bless him, in his grave, was al-Mughīrah Ibn Shu'bah, who having dropped his ring had cried: My ring! So he descended (into the grave) and took it. Then he said: I had dropped it for this purpose.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn 'Abd al-'Azīz related to me on the authority of 'Abd Allāh Ibn Abi Bakr Ibn Muḥammad Ibn 'Amr Ibn Ḥazm: Verily al-Mughīrah Ibn Shu'bah dropped his ring in the grave of the Prophet, may Allāh bless him, after they had come out, so that he may enter it. Thereupon 'Ali Ibn Abi Ṭālib said: You have dropped your ring only to enter it so that it might be said, he entered the grave of the Prophet, may Allāh bless him. By Him in Whose hands is my soul! you will never enter it. Then he prevented him.

Muḥammad Ibn 'Umar informed us; he said: 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali related to me on the authority of his father; he said: 'Ali Ibn Abi Ṭālib said: People should not say that you had entered it (the grave of the Prophet) nor they should say that your ring was in the grave of the Prophet, may Allāh bless him. So 'Ali, who had noticed the place where it was dropped, entered it, brought it out and passed it on to him.

Muḥammad Ibn 'Umar informed us; (he said): Ḥafṣ Ibn 'Umar related to me on the authority of 'Ali Ibn 'Abd Allāh Ibn

'Abbās; he said: I said that Al-Mughīrah Ibn Shu'bah believed that he was the last of all men to have been in attendance on the Apostle of Allāh, may Allāh bless him. He ('Ali) said: He (al-Mughīrah) told a lie. By Allāh! the last of the people to have been in attendance on the Apostle of Allāh, may Allāh bless him, was Qutham Ibn al-'Abbās who was the youngest of those who entered the grave and was the last to come out.

ACCOUNT OF THE BURIAL OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Ya'qūb Ibn Ibrāhīm Ibn Sa'd al-Zuhri informed us on the authority of his father, he on the authority of Ṣāliḥ Ibn Kaysān, he on the authority of Ibn Shihāb; he said: The Apostle of Allāh, may Allāh bless him, died on Monday when the sun had begun to decline. The people could not bury him because of the youth of the Anṣārs. So he was not buried till the one-third of the night[1] had elapsed. Only his kinsmen were in charge of his burial. The Banu Ghanm heard the sound of spades when a grave was being dug [P. 79] for the Apostle of Allāh, may Allāh bless him, and they were (at the time) in their houses.

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us; (he said): al-Zuhri informed us; (he said): A person of the Banu Ghanm related to me that they heard the sound of the spades while the Apostle of Allāh, may Allāh bless him, was being buried by night.

Waki' Ibn al-Jarrāḥ informed us on the authority of Ṣāliḥ Ibn Abi al-Akhḍar, he on the authority of al-Zuhri; he said: The Prophet, may Allāh bless him, was buried by night and the Banū Layth said: We were hearing the sound of spades while the

1 Probably it refers to the next night.

Apostle of Allāh, may Allāh bless him, was being buried by night.

Ma'an Ibn 'Īsā informed us; (he said): Mālik Ibn Anas informed us that it (report) had reached him that Umm Salamah, the wife of the Prophet, may Allāh bless him, used to say: I did not believe in the death of the Prophet, may Allāh bless him, till I heard the sound of the pouring of water from ewers.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn 'Abd al-'Azīz informed us on the authority of 'Abd Allāh Ibn Abi Bakr, he on the authority of his father, he on the authority of 'Āyishah; she said: We did not know of the burial of the Apostle of Allāh till we heard the sound of spades on the morning of Tuesday.

Muḥammad Ibn 'Umar informed us; (he said): Ma'mar related to me on the authority of al-Zuhri; he said: The Apostle of Allāh, may Allāh bless him, was buried by night. The old men of the Anṣārs of the Banu Ghanm said: We heard the sound of spades at the end of the night of Tuesday.

Muḥammad Ibn 'Umar informed us; (he said): Yaḥya Ibn 'Abd al-Raḥmān Ibn Muḥammad Ibn Labībah related to me on the authority of his grand-father; he said: The Apostle of Allāh, may Allāh bless him, died on Monday when the sun had begun to decline and was buried on Tuesday when the sun had declined.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Muḥammad Ibn 'Umar related to me on the authority of his father, he on the authority of his ('Abd Allāh's) grand-father, he, on the authority of 'Ali, narrated like it.

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn Isḥāq and 'Abd al-Raḥmān Ibn Abi al-Zinād related to me on the authority of 'Abd al-Raḥmān Ibn Ḥarmalah, he on the authority of Sa'īd Ibn al-Musayyib; (second chain) Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of Sharīk Ibn 'Abd Allāh Ibn Abi Namir, he on the authority of Abu Salamah Ibn

'Abd al-Raḥmān ; he said : The Apostle of Allāh, may Allāh bless him, died on Monday and was buried on Tuesday.

Qabīṣah Ibn 'Uqbah informed us ; (he said) : Sufyān al-Thawri informed us on the authority of al-Ḥajjāj Ibn Arṭāt, he on the authority of some person, he on the authority of Ibrāhīm ; he said : The Prophet, may Allāh bless him, was laid (into the grave) from the side of the *qiblah*.

Nūḥ Ibn Yazīd al-Mu'addib informed us ; (he said) : Ibrāhīm Ibn Sa'd was asked : How deep in the earth was the (body of the Prophet, may Allāh bless him, laid in the ground ? He replied : Three (yards).[1]

ACCOUNT OF THE SPRINKLING OF WATER ON THE GRAVE OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Ma'an Ibn 'Īsa al-Aṣhja'i informed us on the authority of 'Abd [P. 80] Allāh Ibn Abi Bakr Ibn Muḥammad Ibn 'Amr Ibn Ḥazm ; (he said) : Verily water was sprinkled over the grave of the Prophet, may Allāh bless him.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn Ja'far related to me on the authority of Ibn Abi 'Awn he on the authority of Abu 'Atīq, he on the authority of Jābir Ibn 'Abd Allāh ; he said : Water was sprinkled over the grave of the Prophet, may Allāh bless him.

ACCOUNT OF THE MAKING THE GRAVE OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, CONVEX HUMP-SHAPED.

Al-Faḍl Ibn Dukayn and Mālik Ibn Ismā'il informed us;

1 It was smaller than ours.

they said: Al-Ḥasan Ibn Ṣāliḥ informed us on the authority of Abu al-Bara; about whom Mālik Ibn Ismā'il said: I believe him to be a *mawla* (enfranchised slave) of Al-Zubayr; he said: I entered with Muṣ'ab Ibn al-Zubayr, the apartment where are the graves of the Apostle of Allāh, may Allāh bless him, Abu Bakr and 'Umar. I saw that their graves were of the form of an oblong.

Sa'id Ibn Muḥammad al-Warrāq al-Thaqfi informed us on the authority of Sufyān Ibn Dinār; he said: I saw the graves of the Prophet, may Allāh bless him, Abu Bakr and 'Umar, which were hump-shaped.

Ṭalq Ibn Ghannām al-Nākha'i informed us; (he said): 'Abd al-Raḥmān Ibn Jurays informed us; (he said): Ḥammād informed us on the authority of Ibrāhim; (he said); Verily, a raised object was made over the grave of the Prophet, may Allāh bless him, till it was recognised to be his grave.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-'Aziz Ibn Muḥammad related to me on the authority of Ja'far Ibn Muḥammad, he on the authority of his father; he said: The height of the grave of the Prophet, may Allāh bless bin, was one span (9 in.).

Muḥammad Ibn 'Umar informed us; (he said): al-Ḥasan Ibn 'Umārah related to me on the authority of Abu Bakr Ibn Ḥafṣ Ibn 'Umar Ibn Sa'd; he said: The graves of the Prophet, may Allāh bless him, Abu Bakr and 'Umar were hump-shaped with pebbles on them.

Muḥammad Ibn 'Umar informed us: (he said): Hishām Ibn Sa'd related to me on the authority of 'Amr Ibn 'Uthman; he said: I heard al-Qāsim Ibn Muḥammad saying: I visited the graves while a child and there I saw red pebbles on them.

Aḥmad Ibn Muḥammad Ibn al-Walid al-Azraqi al-Makki informed us; (he said): Muslim Ibn Khālid informed us; (he said): Ibrāhim Ibn Nawfal Ibn Sa'id Ibn al-Mughirah al-Hāshimi related to me on the authority of his father; he said: The wall that was by the side of the grave of the Prophet, may Allāh bless

him, fell down in the days of 'Umar Ibn 'Abd al-'Azīz. He ordered it to be reconstructed. He (Nawfal) said: He ('Umar) was sitting there while it was being built. In the meantime he said to 'Ali Ibn Ḥusayn: Rise O 'Ali! sweep the house, i.e., the house of the Prophet, may Allāh bless him. Then al-Qāsim Ibn Muḥammad rose and said: may Allāh reform you! and (should) I (also sweep)? He replied: Yes, sweep. Then Sālim Ibn 'Abd Allāh rose and said: May Allāh reform you! and should (I also sweep it.) He replied: Yes. He said: Sit all of you. He said: O Muzāḥim! rise and sweep. Thereupon Muzāḥim rose and swept it. Muslim said: This has been confirmed before me in al-Madīnah that the apartment in which is the grave of the Prophet, may Allāh bless him, is the apartment of 'Āyishah. Its door and the door of the room face Syria. The roof of the apartment is yet [P. 81] in its original state. There is a pitcher and his old camel's saddle.

Surayj Ibn al-Nu'mān informed us on the authority of Hushaym; (he said): Qurayshi resident of al-Madīnah, who was called Muḥammad Ibn 'Abd al-Raḥmān, related to me on the authority of his father; he said: The wall of the grave of the Apostle of Allāh, may Allāh bless him, fell down in the days of 'Umar Ibn 'Abd al-'Azīz who was the governor of al-Madīnah during the reign of al-Walīd. I was the first to rise and see to the grave of the Apostle of Allāh, may Allāh bless him. The distance between the grave and the wall of 'Āyishah was not more than a span, so I thought they did not lay his body there from the side of the *qiblah*.

ACCOUNT OF THE AGE OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AT THE TIME WHEN HE BREATHED HIS LAST

Abu Ḍamrah Anas Ibn 'Iyāḍ al-Laythi informed us; (he said): Rabī'ah Ibn Abi 'Abd al-Raḥmān informed us that he had heard

Anas Ibn Mālik, who was saying: The Apostle of Allāh, may Allāh bless him, died when he was sixty years old.

'Abd Allāh Ibn 'Umar and Abu Ma'mar al-Minqari informed us; (they said): Abu Ghālib al-Bāhili informed us that he was present when al-'Ala Ibn Ziyād al-'Adawi asked Anas Ibn Mālik; he said: O Abu Ḥamzah! of what age was the Apostle of Allāh, may Allāh bless him, when he died? He replied: On the day Allāh made him breathe his last, he had completed his sixtieth year, yet he looked the youngest of the people of his age, the most handsome and the most fleshy.

Al-Aswad Ibn 'Āmir and al-Ḥajjāj Ibn al-Minhal informed us; they said: Ḥammād Ibn Salamah informed us on the authority of 'Amr Ibn Dinār, he on the authority of 'Urwah; he said: The Prophet, may Allāh bless him, was called to prophethood, when he was forty years old; and he died when he was sixty years old.

Khālid Ibn Khidāsh informed us; (he said): 'Abd Allāh Ibn Wahb informed us; (he said): Qurrah Ibn 'Abd al-Raḥmān related to me that Ibn Shihāb had related to him on the authority of Anas Ibn Mālik, he on the authority of the Prophet, may Allāh bless him: That he was called to prophethood when he was forty years old, then he remained at Makkah for ten years and at al-Madinah for ten years. He died when he was sixty years old and there were not more than twenty grey hair in his beard and head.

Al-Aswad Ibn 'Āmir informed us: (he said); Ḥammad Ibn Salamah informed us on the authority of 'Amr Ibn Dinār, he on the authority of Yaḥya Ibn Ja'dah; (he said): Verily the Prophet, may Allāh bless him, said: O Fātimah! No prophet was called to prophetood but that the period of his life after prophethood was not half of the age before it. Verily, 'Isa Ibn Maryam (Jesus son of Mary) was called to prophethood for forty years[1] and I have been called for twenty years.

1 According to the researches of the Western Scholars the age of Jesus at the time of his death was about 32 years.

Muḥammad Ibn 'Abd Allāh al-Asadi informed us; (he said): Sufyān al-Thawri informed us on the authority of al-A'mash, he on the authority of Ibrāhīm; he said: The Apostle of Allāh may Allāh bless him, said: Every prophet lives half the period of his call to prophethood and that 'Īsa Ibn Maryam (Jesus son of Mary) lived among his people for forty years.

Rawḥ Ibn 'Ubādah informed us; (he said): Zakariya Ibn Isḥāq informed us; (he said): 'Amr [P 82] Ibn Dīnār informed us on the authority of Ibn 'Abbās; (second chain) Rawḥ Ibn 'Ubādah informed us; (he said): 'Ikrimah informed us on the authority of Ibn 'Abbās; (third chain) Kathīr Ibn Hishām, Mūsa Ibn Ismā'īl, Isḥāq Ibn 'Īsa and al-Ḥajjāj Ibn al-Minhal informed us; they said: Ḥammād Ibn Salamah informed us on the authority of Ibn 'Abbās; (fourth chain) Yazīd Ibn Hārūn, Anas Ibn 'Iyaḍ and 'Abd Allāh Ibn Numayr informed us; (they said): Yaḥya Ibn Sa'id informed us on the authority of Sa'īd Ibn al-Musayyib; (fifth chain) Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways informed us; (he said); Sulaymān Ibn Bilāl related to me on the authority of Yūnus Ibn Yazīd al-Ayli, he on the authority of Ibn Shihāb, he on the authority of 'Urwah, he on the authority of 'Ayishah; (sixth chain) al-Faḍl Ibn Dukayn informed us; (he said): Yūnus Ibn Abi Isḥāq informed us on the authority of Abu al-Ṣafar, he on the authority of 'Āmir, he on the authority of Jarīr, he on the authority of Mu'āwiyah; (seventh chain) Wahb Ibn Jarīr informed us; (he said): Shu'bah informed us on the authority of Abu Iṣhāq, he on the authority of 'Āmir Ibn Sa'd al-Bajali, he on the authority of Jarīr that he had heard from Mu'awiyah, i.e Ibn Abi Sufyān; (eighth chain) al-Faḍl Ibn Dukayn informed us: (he said): Isrā'īl informed us on the authority of Sa'īd Ibn Masrūq, he on the authority of Muslim Ibn Ṣubayḥ, he on the authority of a person of the Aslam tribe; (ninth chain) Muṭarrif Ibn 'Abd Allāh al-Yasāri informed us; (he said): 'Abd al-'Azīz Ibn Abi Ḥāzim informed us on the authority of Muḥammad bn 'Abd Allāh, he on the authority of Ibn Shihāb, he on the authority of 'Urwah Ibn al-Zubayr, he on

the authority of 'Āyishah ; al-Zuhri said : Sa'id Ibn al-Musayyib informed us ; (tenth chain), al-Faḍl Ibn Dukayn informed us ; (he said) : Zuhayr informed us on the authority of Abu Isḥāq, he on the authority of 'Ubayd Allāh Ibn 'Utbah ; (eleventh chain) al-Faḍl Ibn Dukayn informed us ; on the authority of Sharīk, he on the authority of Abu Isḥāq ; (twelfth chain) al-Mu'alla Ibn Asad informed us ; (he said) : Wuhayb informed us on the authority of Dāwūd, he on the authority of 'Āmir ; (thirteenth chain) Naṣr Ibn Bāb informed us on the authority of Dāwūd: he on the authority of 'Āmir ; (fourteenth chain) Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn 'Umar al-'Umari informed us on the authority of 'Abd al-Raḥmān Ibn al-Qāsim, he on the authority of his father ; (fifteenth chain) Muḥammad Ibn 'Umar informed us : and Sulaymān Ibn Bilāl related to me on the authority of 'Utbah Ibn Muslim, he on the authority of 'Ali Ibn Ḥusayn ; all of them said : The Apostle of Allāh, may Allāh bless him, died when he was sixty three years old.

Abu 'Abd Allāh Muḥammad Ibn Sa'd said : This is the most proved version by the grace of Allāh.

Sa'id Ibn Sulaymān informed us ; (he said) : Hushaym informed us ; (he said) : 'Ali Ibn Zayd informed us on the authority of Yūsuf Ibn Mihrān, he on the authority of Ibn 'Abbās; he said : The Apostle of Allāh may Allāh bless him, died when he was sixty five years old.

Al-Mu'alla Ibn Asad informed us ; he said : Wuhayb informed us on the authority of Yūnus, he on the authority of 'Ammār, *Mawla* (enfranchesed slave) of Banu Hāshim ; he said : I heard Ibn 'Abbās saying : The Apostle of Allāh, may Allāh bless him, died when he was sixty five years old.

Khālid Ibn Khidāsh informed us ; (he said) : Yazīd Ibn Zuray' informed us on the authority of Yūnus Ibn 'Ubayd, he on authority of 'Ammār, *mawla* (enfranchised lave) of Banu Hāshim, he said : I asked Ibn 'Abbās how old [P. 83] was the Apostle of Allāh, may Allāh bless him, when he died ? He replied : I have not come across any one of his people from whon such a fact has

remained hidden like you. I said: I asked different persons about it and received different answers. He said : Do you know counting ? I said : Yes. Then he said : Add to forty years, when he was called to prophethood, fifteen years at Makkch when he was (preached in secrecy and feared (opponents) and ten years after his migration to al-Madīnah.

ACCOUNT OF THE PERIOD OF STAY OF THE APOSTLE OF ALLĀH MAY ALLĀH BLESS HIM, AT AL-MADĪNAH AFTER THE HIJRAH TILL HIS DEATH.

Abu Ḍamrah Anas Ibn 'Iyāḍ al-Laythi informed us on the authority of Rabī'ah Ibn Abi 'Abd al-Rḥmān, he on the authority of Anas Ibn Mālik ; (second chain) 'Abd Allāh Ibn Numayr informed us on the authority of Ḥajjāj, he on the authority of Nāfi', he on the authority of Ibn 'Umar ; (third chain) Rawḥ Ibn 'Ubādah informed us ; (he said) : Hishām Ibn Ḥassān informed us on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās ; (fourth chain) Anas Ibn 'Iyāḍ, Yazīd Ibn Hārūn and 'Abd Allāh Ibn Numayr informed us ; they said : Yaḥya Ibn Sa'īd informed us on the authority of Sa'īd Ibn al-Musayyib ; (fifth chain) al-Ḥajjāj Ibn al-Minhal, Kathir Ibn Hishām, Mūsa Ibn Ismā'il and Isḥāq Ibn 'Īsa informed us ; they said : Ḥammād Ibn Salamah informed us on the authority of Abu Jamrah ; he said : I heard from Ibn 'Abbas ; (sixth chain) Yaḥya Ibn 'Abbād informed us : (he said) : Ḥammād Ibn Salamah informed us ; (he said) : 'Ammār Ibn Abī 'Ammār, *Mawla* (enfranchised slave) of Banu Hāshim informed us on the authority of Ibn 'Abbās ; (seventh chain) 'Abd Allāh Ibn Maslamah Ibn Qa'nab informed us ; (he said) : Sulaymān Ibn Bilāl informed us on the authority of Rabī'ah Ibn Abi 'Abd al-Raḥmān, he heard from Anas Ibn Mālik ; all of them said : The Apostle of Allāh, may Allāh bless him, lived in al-Madīnah for ten years. According to Abu Jamrah, Ibn 'Abbās said : In Makkah he received revelations during (a period of) thirteen years.

ACCOUNT OF THE MOURNING FOR THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AND OF THOSE WHO WALIED AND WEPT FOR HIM.

Sulaymān Ibn Ḥarb informed us ; (he said) : Ḥammād Ibn Zayd informed us on the authority of Thābit, he on the authority of Anas ; he said : When the condition of the Prophet, may Allāh bless him, grew serious and restlessness caused faintness, Faṭimah said : Woe to the faintness of the father ! Thereupon the Prophet, may Allāh bless him, said : There will be no restlessness to your father after today. When the Apostle of Allāh, may Allāh bless him, died, Fāṭimah said : O father ! you responded to your Lord when He called you. O father ! the garden of paradise is your abode. O father ! we īnvite Gabriel to mourn for you, O father ! how close you have been to your Lord ! He (Anas) said : When he had been buried, she said : O Anas ! Were your hearts pleased when you poured earth over the body of the Apostle of Allāh, may Allāh bless him.

'Ārim Ibn al-Faḍl informed us ; (he said) : Ḥammād Ibn Zayd informed us on the authority of Ayyūb, he on the authority of 'Ikrimah ; he said : When the Apostle of Allāh may Allāh bless him, died, Umm Ayman wept. It was said to her : O Umm Ayman ! do you weep for the [P. 84] Apostle of Allāh, may Allāh bless him ? She replied : No ! by Allāh ! no ! do I not know that he has gone to what is better than this world but I weep because the message from heaven has been discontinued.

Sa'id Ibn Manṣūr informed us on the authority of Sufyān Ibn 'Uyaynah, he on the authority of 'Aṣim Ibn Muḥammad Ibn Zayd, he on the authority of his father; he said : I never heard Ibn 'Umar mentioning the Prophet, may Allāh bless him, without weeping.

Muḥammad Ibn 'Umar informed us ; (he said) : Shibl Ibn al-'Ala related to me on the authority of his father (he said) : Verily when the time of the Prophet's death approached, Fāṭimah began to weep. Thereupon the Prophet, may Allāh bless him, said : Do not weep O my little daughter ! When I die, say: We are for Allāh

and to Him we will return ;[1] because every man is recompensed for every distress with this. She asked : O Apostle of Allāh ! Will there be a recompense for you ? He replied : For me as well.

Muḥammad Ibn 'Umar informed us on the authority of Sufyān Ibn 'Uyaynah, he on the authority of 'Amr Ibn Dīnār, he on the authority of Abu Ja'far ; he said : I did not see Fāṭimah laughing after the Apostle of Allāh, may Allāh bless him, except that some time the edge of her mouth widened.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn Ja'far informed us ; (he said) : A person of the Yarbū' family related to me on the authority of 'Abd al-Raḥmān Ibn Sa'īd Ibn Yarbū' ; he said : One day 'Ali came wrapped in a sheet and sad. Thereupon Abu Bakr said : I see you grieved. 'Ali replied : What has pained me, has not pained you. Abu Bakr said : Hear ! what he says. I adjure you by Allāh ! did you see any one mourning on the loss of theApostle of Allāh, may Allāh bless him, more than me.

Muḥammad Ibn 'Umar informed us ; (he said) : Muḥammad Ibn 'Abd Allāh related to me on the authority of al-Zuhri, he on the authority of Sa'īd Ibn al-Musayyib, he on the authority of 'Abd Allāh Ibn 'Amr Ibn al-'Āṣ; he said : I heard 'Uthmān Ibn 'Affān saying: The Apostle of Allāh, may Allāh bless him, died and a number of his Companions mourned for him to such an extent that they (nearly) lost their senses, I was one of them. One day I was sitting in one of the forts of Madīnah and *bay'at* had been taken for Abu Bakr, 'Umar happened to pass by me but I did not know it because of my intense grief. Then 'Umar went to Abu Bakr and said : O Khalīfah of the Apostle of Allāh ! should I not excite wonder in you (by saying) that I passed by 'Uthmān and greeted him, but he made no response? Then Abu Bakr stood up and held 'Umar by the hand, then both of them came to me. Abu Bakr said to me : O 'Uthmān ! your brother came to me and claimed that he passed by you and greeted you, but you did not respond. What made you act in this way ? Thereupon I said : O Khalīfah of

1 *Al-Qur'ān Sūrah* II, verse 156.

the Apostle of Allāh ! I did not do it. 'Umar said : No! By Allāh ! O Banu Umayyah ! That is your custom. Thereupon I said : By Allāh ! I did not know when you passed by me and greeted me. Abu Bakr said : I see you are speaking the truth, but you were prevented from this as you were talking to your elf. He ('Uthmān) said : I said : Yes. He asked : What was that (talk about) ? I said : The Apostle of Allāh, may Allāh bless him, died and I did not ask him about the salvation of the Ummah ; what it would be. I was pondering over it [P. 85] and was wondering at my short-coming in this respect. Thereupon Abu Bakr said : I asked him about it and he had informed me. Then 'Uthmān said : What is that ? Abu Bakr said : I asked him and said O Apostle of Allāh! what about the salvation of the Ummah, He replied : The word, which I had proposed to my uncle (Abu Ṭālib but which he rejected will bring salvation (to him who accepts it). (The narrator added) the word which he proposed to his uncle was to bear witness that there is no god but Allāh and that Muḥammad is one whom Allāh raised as Apostle.

Muḥammad Ibn 'Umar informed us ; (he said) : Usāmah Ibn Zayd related to me on the authority of his father, he on the authority of 'Aṭa Ibn Yasār; he said: The wives of the Apostle of Allāh, may Allāh bless him, assembled before him, in his last illness. Then his wife Ṣafiyah said : By Allāh! O Apostle of Allāh ! I wish I had suffered what you are suffering. The wives of the Prophet, may Allāh bless him, winked at her. The Prophet noticed them and said : Rinse your mouth. They asked : Why O Apostle of Allāh ? He said : Because of winking at your companion, by Allāh ! she is true.

'Ubayd Allāh Ibn Muḥammad Ibn Ḥafṣ al-Taymi informed us on the authority of 'Ali Ibn Yazīd, he on the authority of al-Qāsim Ibn Muḥammad ; (he said) : One of the Companions of the Prophet lost his sight. His companions came to pay him visit. Then he said : Iwanted to see with them (eyes) only the Apostle of Allāh, may Allāh bless him. Now when Allāh caused him to die the sight of a deer from those of Tabālah will not please me.

Abu Bakr Ibn Muḥammad Ibn Abi Murrah al-Makki in-

formed us ; (he said) : Nāfi' Ibn 'Umar informed us ; (he said) : Ibn Abi Mulaykah related to me; he said: 'Āyishah used to recline against the grave of the Prophet, may Allāh bless him. He (Ibn Abi Mulaykah) said : She saw him coming out in a dream. Thereupon she said : By Allāh ! it is nothing but through which I am put to test. He will not come out again so she gave up that (reclining against the grave).

ACCOUNT OF THE LEGACY (میراث) OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AND WHAT PROPERTY HE LEFT BEHIND.

'Abd Allāh Ibn Numayr informed us ; (he said) : 'Abd Allāh Ibn 'Umar informed us on the authority of Ibn Shihāb, he on the authority of Abu Bakr ; he said : I heard the Apostle of Allāh, may Allāh bless him, saying : We do not leave legacy what we leave is charity (صدقة).

Muhammad Ibn 'Umar informed us ; (he said) : Ma'mar, Mālik and Usāmah Ibn Zayd informed us on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Ayishah ; (second chain) Ma'mar, Usāmah Ibn Zayd and 'Abd al-Rahmān Ibn 'Abd al-'Aziz related to me on the authority of al-Zuhri, he on the authority of Mālik Ibn Aws Ibn al-Hadathān, he on the authority of 'Umar Ibn al-Khattāb, 'Uthmān Ibn 'Affān, 'Ali Ibn Abi Tālib, al-Zubayr Ibn al-'Awwām, Sa'd Ibn Abi Waqqāṣ and 'Abbās Ibn 'Abd al-Muttalib ; they said : The Apostle of Allāh, may Allāh bless him, said : We leave no legacy but what we leave is charity. The Apostle of Allāh meant himself.

Khālid Ibn al-Makhlad [**P. 86**] al-Bajali informed us on the authority of al-Mughirah Ibn 'Abd al-Rahmān, he on the authority of Abu al-Zinād, he on the authority of al-A'raj, he on the authority of Abu Hurayrah, he on the authority of the Apostle of Allāh, may Allāh bless him, he said : The dinārs and dirhams should not be distributed among my heirs, what I leave

should go into charity after the maintenance expenses of my wives and the provision of my servant.

'Affān Ibn Muslim informed us; (he said): Ḥammād Ibn Salamah informed us; (he said): al-Kalbi related to me on the authority of Abu Ṣāliḥ, he on the authority of Umm Hāni (she said):Verily Fāṭimah asked Abu Bakr: When you die who will inherit you? He replied: My children and relatives. She said: What is the justification of your becoming inheritor of the Prophet keping us away? He replied: O daughter of the Apostle of Allāh! I did not inherit your father's land, gold, silver slave or property. She said: The share of Allāh (*Khums* i.e. one-fifth) which He has allotted to us and which is only our share, is in your hands. Thereupon he replied: I heard the Apostle of Allāh, may Allāh bless him, saying: It is the food that Allāh makes me eat. When I die it will be distributed among the Muslims.

Muḥammad Ibn 'Umar informed us; (he said): Ma'mar related to me on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Ayishah; she said: Verily Fāṭimah, the daughter of the Apostle of Allāh, may Allāh bless him, sent (a message) to Abu Bakr asking him about her share in the inheritance of the Apostle of Allāh, may Allah bless him, which Allāh had bestowed on His Apostle as booty (without bloodshed). She at that time claimed (a share from) the (صدقة) of the Prophet, at al-Madinah, Fadak and what had remained of the *Khums* of Khaybar. Thereupon Abu Bakr said: Verily, the Apostle of Allāh, may Allāh bless him, said: We do not leave inheritance, what we leave goes into *ṣadaqah*. Verily, the members of Muḥammad's family will get provision from this money. By Allāh! I shall not change the distribution of the *ṣadaqāh* of the Apostle of Allāh from what it was in the time of Apostle of Allāh, may Allāh bless him. I shall continue to spend them under the same heads as the Apostle of Allāh was spendidg. So Abu Bakr refused to give any thing to Fāṭimah. Consequently Fāṭimah, may peace be on her, became angry with Abu Bakr and left him. She did not talk with him till she died. She lived six months after the Apostle of Allāh, may Allāh bless him.

Muḥammad Ibn 'Umar informed us ; (he said) : Hishām Ibn Sa'd related to me on the authority of 'Abbās Ibn 'Abd Allāh Ibn Ma'bad, he on the authority of Ja'far ; he said : Fāṭimah came to Abu Bakr and demanded her share in the inheritance. Al-'Abbās Ibn 'Abd al-Muṭṭalib came to him and demanded his share in the inheritance. 'Ali came with them. Thereupon Abu Bakr said : The Apostle of Allāh said : We leave no inheritance, what we leave behind us is *ṣadaqah*. I shall make provisions for those for whom the Prohphet had made. On this 'Ali said : Sulaymān (Solomon) inherited Dāwūd (David) ; and Zakariya said : He may be my heir and the heir of the children of Ya'qūb.[1] Abu Bakr said: This is as this is. By Allāh ! You know it as I know.[2] Thereupon 'Ali said : This is the Book of Allāh that speaks. Then they became quiet and retired.

Muḥammad Ibn 'Umar informed us ; (he said) : Hishām Ibn Sa'd related to me on the authority of Zayd Ibn Aslam. he on the authority of his father ; he said : I heard 'Umar saying : The day when the Apostle of Allāh, may Allāh bless him, died, *bay'ah* was offered to Abu Bakr. On the following day Fāṭimah came to Abu Bakr and there was 'Ali with her. She said : (I should get) my share of the inheritance of my father, the Apostle of Allāh, may Allāh bless him. Abu Bakr asked : Household effects [P. 87] or landed property ?[3] She said : I am heir to Fadak, Khaybar and his *ṣadaqāt* at al-Madinah, as your daughters will be your heirs when you die. Abu Bakr said : By Allāh ! Your father was better than me and you are better than my daughters, but the Apostle of Allāh said : We do not leave inheritance, what we leave behind, is *ṣadaqah* i.e. this precious property that you know. If you say your father gave it to you, by Allāh ! I shall accept your words and will confirm your true words. She said : Umm Ayman came to me and informed me that he had bestowed Fadak on me. He

1 *Al-Qur'ān*, *Sūrah* 27, Verse 16; *Sūrah* 19, Verse 6.

2 He refers to the Prophet's statement that what he was leaving was *ṣadaqah* and not inheritance.

3 lit. a tract of accumulated sand.

asked : Did you hear him (Prophet) saying : It is for you ? I shall believe you and accept your statement. She said : I have informed you of (evidence) what is with me.

'Ubayd Allāh Ibn Mūsa informed us ; (he said) : Isrā'il informed us on the authority of Jābir, he on the authority of 'Āmir ; he said : The Apostle of Allāh, may Allāh bless him, died and he had not left a will except about the residence of his wives and a piece of land.

Al-Faḍl Ibn Dukayn and al-Ḥasan Ibn Mūsa informed us : they said : Zubayr informed us on the authority of Abu Isḥāq, he on the authority of 'Amr Ibn al-Ḥārith, brother-in-law of the Apostle of Allāh, may Allāh bless him, and brother of his wife Juwayriyah ; he said : By Allāh ! The Apostle of Allāh, may Allāh bless him, left at the time of his death, no dirham, no dīnār no slave, no hand-maid and nothing except his white mule, arms and a piece of land which he had left as *ṣadaqah.*

Isḥāq Ibn Yūsuf al-Azraq informed us ; (he said) : Sufyān i.e. al-Thawri informed us on the authority of Abu Isḥāq, he on the authority of 'Amr Ibn al-Ḥārith Ibn al-Muṣṭaliq ; (second chain) 'Ubayd Allāh Ibn Mūsa informed us on the authority of Isrā'il, he on the authority of Abu Isḥāq, he on the authority of 'Amr ; he said : The Apostle of Allāh did not leave behind except his white mule, arms and a piece of land which he had left as *ṣadaqah.*

Isḥāq Ibn Yūsuf al-Azraq informed us ; (he said) : Sufyān informed us ; (second chain) Hāshim Ibn al-Qāsim informed us ; (he said) : Abu Mu'āwiyah Shaybān informed us ; (third chain) al-Faḍl Ibn Dukayn and Muḥammad Ibn 'Abd Allāh al-Asadi informed us on the authority of 'Āṣim, he on the authority of Zirr Ibn Ḥubaysh, he on the authority of 'Ayishah : Verily, a person asked her about the inheritance of the Apostle of Allāh, may Allāh bless him, she said : May you be deprived of your father ! you ask me about the inheritance of the Apostle of Allāh ! The Apostle of Allāh died and did not leave a dīnār, nor dirham, nor slave, nor hand-maid, nor a goat nor a camel.

Al-Fādl Ibn Dukayn and Muḥammad Ibn 'Abd Allāh al-Asadi informed us; they said: Mis'ar informed us on the authority of 'Adi Ibn Thābit, he on the authority of 'Ali Ibn al-Ḥasan; he said: The Apostle of Allāh, may Allāh bless him, died and did not leave behind a dīnar, nor a dirham, nor a slave and nor a hand-maid.

'Affān Ibn Muslim informed us; (he said): Abu Zayd Thābit informed us; (he said): Hilāl Ibn Khabbāb informed us on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: The Apostle of Allāh died and did not leave a dīnar nor a dirham nor a slave nor hand-maid nor a child born of a slave girl. He left a coat of mail which had been mortgaged for thirty *ṣā's* of barley with a Jew.

[P. 88] ACCOUNT OF THOSE WHO REPAID THE DEBTS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AND FULFILLED HIS PROMISES.

Hāshim Ibn al-Qāsim al-Kināni informed us; (he said) Abu Ma'shar al-Mudayni informed us on the authority of Zayd Ibn Aslam and 'Umar Ibn 'Abd Allāh, *mawla* (enfranchised slave) of Ghufrah; they said: When the Apostle of Allāh, may Allāh bless him, died and money came from al-Baḥrayn, Abu Bakr said: He to whom the Prophet has made any promises come forward. He (Ibn Sa'd) said: Jābir Ibn 'Abd Allāh al-Anṣāri came forward and said: Verily, the Prophet had promised me to pay such and such an amount when money came from al-Baḥrayn. He pointed with his both hands. Thereupon Abu Bakr said: Take it. He took handfuls and counted them. They were five hundred dirhams. He (Abu Bakr) gave the amount to him and added one thousand more.[1] Then other people came to whom the Apostle

1 As the Prophet had promised to give him three handfuls of dirhams. Abu Bakr gave one thousand in addition to five hundred (i.e., one handful).

of Allāh, may Allāh bless him, had promised (to pay). Every one of them received what he was promised. Then he distributed the remainder of the money and every one of them received ten dirhams.

Muḥammad Ibn 'Umar informed us; (he said): Baradān Ibn Abi al-Naḍr informed us on the authority of Muḥammad Ibn al-Munkadir, he on the authority of Jābir Ibn 'Abd Allāh; he said: The Apostle of Allāh, may Allāh bless him, had said to me: When money comes from al-Baḥrayn, I shall give you such and such amount. I did not come till the Apostle of Allāh, may Allāh bless him, died. When it came to Abu Bakr, he said: If there is one to whom the Apostle of Allāh has made a promise, he should come forward. Jābir said: I went to him and said to him: He had promised to give me such and such an amount. He said: Take. I took five hundred for first time and then I took double of it.

Muḥammad Ibn 'Umar informed us (he said): Sufyān i.e. Ibn 'Uyaynah informed us on the authority of Muḥammad Ibn al-Munkadir, he on the authority of Jābir that the Prophet, may Allāh bless him, said: When money comes to us from al-Baḥrayn, I shall give you such and such an amount and pointed with his hand three times. Subsequently money came to Abu Bakr who said: He, to whom the Apostle of Allāh has made a promise, should come to us. So I went to him and he said: Take it. Thereupon I took a handful and I discovered it to be five hundred and then I took double of the amount.

Muḥammad Ibn 'Umar informed us; (he said): 'Ubayd Allāh Ibn 'Abd al-'Azīz informed us on the authority of Ḥakīm Ibn Ḥakīm Ibn 'Abbād Ibn Ḥunayf, he on the authority of Abu Ja'far, he on the authority of Jābir that Abu Bakr delivered a sermon after the death of the Apostle of Allāh, may Allāh bless him, and said: If there be any one to whom the Apostle of Allāh, may Allāh bless him, made a promise should stand. Thereupon Jābir Ibn 'Abd Allāh stood and said: He promised me to give

three times handful when money came from al-Baḥrayn. He said : He gave him three times handful.

Muḥammad Ibn 'Umar informed us ; (he said) : Sufyān i.e. Ibn 'Uyaynah related to me on the authority of 'Amr Ibn Dīnār, he on the authority of Abu Ja'far, he on the authority of Jābir ; he said : Abu Bakr said to me to take handful. So I took a handful first and I found them to be five hundred. He (Jābir) said : He (Abu Bakr) said : Repeat taking handful and I did accordingly.

Muḥammad Ibn 'Umar informed us ; [P. 89] (he said) : al-Ḍaḥḥāk Ibn 'Uthmān informed us on the authority of Ḍamarah Ibn Sa'īd, he on the authority of Abu Sa'īd al-Khudri ; he said : When money came from al-Baḥrayn, I heard the crier of Abu Bakr crying at al-Madīnah: He, to whom the Apostle of Allāh, may Allāh bless him, has made a promise should come forward. The people came and he gave them money. Then Abu Bashīr al-Māzini came and said : The Apostle of Allāh may Allāh bless him, had said : O Abu Bashīr ! When there comes any thing come to us. Thereupon Abu Bakr gave him two handfuls or three and he found it (the amount) to be one thousand four hundred dirhams.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn Muḥammad Ibn 'Umar related to me on the authority of Ja'far Ibn Muḥammad, he on the authority of his father, he on the authority of Jābir ; he said : 'Ali Ibn Abi Ṭālib repaid the debt of the Apostle of Allāh, may Allāh bless him, and Abu Bakr fulfilled his (Prophet's) promises.

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn Ja'far related to me on the authority of 'Abd al-Wāḥid Ibn Abi 'Awn (he said) : When the Apostle of Allāh, may Allāh bless him, died, 'Ali ordered a crier to cry if there was any one to whom the Apostle of Allāh, owed anything or to whom he had made a promise, he should come to him. He continued till his death sending one crier on every festival of Sacrifice at al-'Aqabah to proclaim it. Then al-Ḥasan Ibn 'Ali followed him (i.e., this

practice) till he died. Then al-Ḥusayn did it and the practice ceased after him. May Allāh be pleased with them and His peace be on them.

Ibn Abi 'Awn said: None of the creatures of Allāh with a true or false claim came to 'Ali but he satisfied it.

ACCOUNT OF THOSE WHO COMPOSED ELEGIES OF THE PROPHET, MAY ALLĀH BLESS HIM.

Muḥammad Ibn 'Umar al-Wāqidi said on the authority of his authorities (رجال): Abu Bakr al-Ṣiddīq, composing an elegy of the Apostle of Allāh, may Allāh bless him, said:

١ يا عين فابكى و لا تسامى   و حق البكاء على السيد

٢ على خير خندف عند البلا   ء امسى يغيب فى الملحد

٣ فصلى المليك ولى العباد   و رب البلاد على احمد

٤ فكيف الحياة لفقد الحبيب   و زين المعاشر فى المشهد

٥ فليت الممات لنا كلنا   و كنا جميعاً مع المهتدى

1 O eye! Weep and do not feel disgusted.
Mourning for the chief (السيد) is thy duty.

2 One, who emerged successful in the face of trial,
Passed the evening, concealed in the grave.

3 May the Possessor, the Lord of the servants
And the Lord of the World, bless Aḥmad.

4 What (joy) in life after the loss of the friend!
And when decoration of the assemblies is in the shrine,

5 I wish! all of us had met death together,
And all of us had been with that guided person.

Al-Wāqidi said : Abu Bakr al-Ṣiddīq said also :

١ لما رايت نبينا متجدلا ضاقت على بعرضهن الدور

٢ و ارتعت روعة مستهام واله والعظم منى واهن مكسور

٣ اعتيق و يحك ان حبك قد ثوى و بقيت منفرداً وانت حسير

٤ ياليتنى من قبل مهلک صاحبی غيبت فى جدث على صخور

٥ [P 90] فلتحدثن بدائع من بعده تعيى بهن جوانح و صدور

1 When I observed our Prophet being interred
The houses, in spite of their spaciousness, contracted.

2 I was terrified like a bewildered lover
And my bones are disabled, broken.

3 O 'Atiq ! Woe to thee ! thy dear one is buried.
Thou hast remained alone and thou art fatigued.

4 I wish ! before the death of my master (صاحب)
I had been buried in a grave and rocks had been placed on me.

5 [P. 90] Such strange calamities will befall us after him,
As will crush ribs and chests.

Al-Wāqidi said : Abu Bakr also said :

١ باتت تاوبنى هموم حشدا
مثل الصخور فامست هدت الجسد

٢ يا ليتنى حيث نبئت الغداة به
قالوا الرسول قدامسى ميتا فقدا

٣ ليت القيامة قامت بعد مهلكه
ولا نرى بعده مالا ولا ولدا

٤ و الله اثنى على شئى فجعت به
من البرية حتى ادخل اللحدا

٥ كم لى بعدک من هم ينصبنى
اذا تذكرت انى لا اراک ابدا

٦ كان الصفاء فى الاخلاق قد علموا
و فى العفاف فلم نعدل به احدا

٧ نفسى فداؤک من ميت ومن بدن
ماطيب الذكر والاخلاق والجسدا

1 Groups of the griefs repeated their attacks throughout the night,
Like rocks, they crushed the body.

2 I wish ! (I had died) on the morning I was informed of it.
They said : the Apostle had died and expired.

3 I wish ! the day of resurrection had dawned after his death,
And we had not seen wealth and children after him.

4 By Allāh ! I shall praise what I have lost
Out of the creatures, till I enter my grave.

5 How much grief I shall suffer after thee
When I shall recall that I shall not see thee till eternity.

6 They had known how pure a character you possessed
In virtue we can never compare any one with you.

7 May my life be sacrificed for you ! What a dead body and what a physique !
How fine your recollection, manners and body !

Hishām Ibn Muḥammad al-Kalbi recited on the authority of 'Uthmān Ibn 'Abd al-Malik that 'Imrān Ibn Bilāl Ibn 'Abd Allāh Ibn Unays said : I heard from my preceptor (مشيخه) who said : 'Abd Allāh Ibn Unays said in an elegy on the Prophet, may Allāh bless him.

١ تطاول ليلى و اعترتنى القوارع
و خطب جليل للبلية جامع

٢ غداة نعى الناعى الينا محمداً
و تلك التى تستک منها المسامع
٣ فلو رد ميتاً قتل نفسى قتلتها
ولكنه لا يدفع الموت دافع
٤ فا ليت لا اثنى على هلک هالک
من الناس ما اوفى ثبير و فارع
٥ و لكننى باک عليه و متبع
مصيبته انى الى الله راجع
٦ و قد قبض الله النبيين قبله
و عاد اصيبت بالرزى و التبابع
٧ فياليت شعرى من يقوم بامرنا
و هل فى قريش من امام ينازع
٨ ثلاثة رهط من قريش هم هم
ازمة هذا الامر و الله صانع
٩ على او الصديق او عمر لها
و ليس لها بعد الثلاثة رابع
١٠ فان قال منا قائل غير هذه
ابينا و قلنا الله راء و سامع
١١ فيا لقريش قلدوا الامر بعضهم
فان صحيح القول للناس نافع
١٢ ولا تبطئوا عنها فواتاً فانها
اذا قطعت لم يمن فيها المطامع

1 My night is prolonged and calamities have overwhelmed me
And also great affairs comprising of afflictions.

2 The announcer announced the message of Muḥammad's death.
And this renders ears deaf.

3 I would have killed myself if that had brought the dead person to life
But no defender can defend (any one) against death.

4 I had sworn not to praise any one after he had perished
From among the people, as long as (the mountains of) Thabīr and Fāri' remain high.

5 But I shall weep for him and I shall follow
His calamity, verily, I shall return to Allāh.

6 Allāh caused the prophets to die before him ;
And the 'Ād suffered afflictions, as well as the Tubbā's

7 I wish ! I had known who will administer our affairs.
And if there is any chief of the Quraysh who may be compared with him.

8 There are three persons in the Quraysh
Who can hold the reins of affairs but the real Director is Allāh.

9 They are 'Ali, al-Ṣiddīq and 'Umar
And there is no fourth after these three persons.

10 If any speaker proposes any one other than these
We will reject and say Allāh is Seeing and Hearing

11 O Quraysh ! submit to them in your affairs
Verily, the correct speech is useful for men.

12 Do not delay in this affair for an hour because
When it is settled no ambitious person will covet it.

Abu Raja Qutaybah Ibn Sa'īd al-Balkhi informed us ; (he said): Layth Ibn Sa'd informed us on the authority of Khālid Ibn Yazīd, he on the authority of Sa'īd i.e. Ibn Abi Hilāl that Ḥassān Ibn Thābit said in an elegy on the Apostle of Allāh, may Allāh bless him :

و الله ما حملت آنثى و لا وضعت ١
مثل النبى رسول الامه‌ الهادى

٢ [P. 91] امسى نساءک عطلن البيوت فما
يضربن خلف قفا ستر باوتاد

٣ مثل الرواهب يلبسن المسوح وقد
ايقن بالبوس بعد النعمه" البادى

1 By Allāh ! no woman ever conceived or bore (a child).
Like the Prophet, the guided Apostle of the people.

2 [**P. 91**] Your wives stripped the houses of all the effects in the evening.
They do not hang the screen behind the pegs.

3 They have put on hair-cloth like monks
They are convinced of adversity after manifest easy life.

Ḥassān Ibn Thābit also said mourning the death of the Apostle of Allāh, may Allāh bless him, according to what Abu 'Amr al-Shaybāni sang before us :

١ اليت حلفه" بر غير ذى دخل
منى اليه" حق غير افناد

٢ با لله ما حملت انثى ولا وضعت
مثل النبى نبى الرحمه" الهادى

٣ ولا مشى فوق ظهر الارض من احد
اوفى بذمه" جار او بميعاد

٤ من الذى كان نوراً يستضاء به
مبارک الامر ذا حزم و ارشاد

٥ مصدقاً للنبيين الالى سلفوا
و ابذل الناس للمعروف للجادى

٦ خير البريه" انى كنت فى نهر
جار فاصبحت مثل المفرد الصادى

٧ اسى نساؤک عطلن البيوت فما
يضربن خلف قفا ستر باوتاد
٨ مثل الرواهب يلبسن المسوح و قد
ايقن بالبوس بعد النعمة البادى

1 I have taken an oath like a pious man in whose affairs none can interfere
An oath true, having no scope for mistake.

2 By Allāh ! no woman ever conceived nor bore (a child)
Like the Prophet—the prophet of compassion and guidance.

3 None has trod on the surface of the earth,
More considerate of the rights of a neighbour or more faithful to promises.

4 He was an effulgence from which light was obtained,
He was an auspicious and prudent and the guide.

5 He was confirming the (messages of the) prophets that had preceded him,
And the most beneficient of people or persons seeking benevolence.

6 O best of creatures ! I was in a stream
Flowing, and I remained in the morning lonely thirsty

7 Your wives stripped off household effects in the evening,
They do not draw screen behind the pegs.

8 They put on hair-cloth like monks,
They are convinced of adversity after manifest easy life.

Abu 'Amr said : Ḥassān Ibn Thābit mourning his death, may Allāh bless him, said :

١ ما بال عينک لا تنام کانما
كحلت مآقيها بكحل الا رمد
٢ جزعاً على المهدى اصبح ثاوياً
يا خير من وطئ الحصى لا تبعد

٣ يا ويح انصار النبی و رهطه
بعد المغیب فی سوآء الملحد
٤ جنبی یقیک الترب لهفی لیتنی
کنت المغیب فی الضریح الملحد
٥ یا بکر آمنة المبارک ذکره
ولدته محصنة بسعد الاسعد
٦ نوراً اضاء علی البریة کلها
من یهد للنور المبارک یهتدی
٧ اقیم بعدک بالمدینة بینهم
یا لهف نفسی لیتنی لم اولد
٨ بابی و امی من شهدت وفاته
فی یوم الاثنین النبی المهتدی
٩ فظللت بعد وفاته متلدداً
یا لیتنی صبحت سم الاسود
١٠ او حل امر الله فینا عاجلاً
فی روحة من یومنا او فی غد
١١ فتقوم ساعتنا فنلقی سیداً
محضاً مضاربه کریم المحتد
١٢ یا رب فاجمعنا معاً و نبینا
فی جنة تضقی عیون الحسد
١٣ فی جنة الفردوس و اکتبها لنا
یا ذا الجلال و ذا العلا و السودد
١٤ و الله اسمع ما حییت بهالک
الا بکیت علی النبی محمد

١٥ ضاقت بالانصار البلاد فاصبحوا
سوداً وجوههم كلون الا سود

١٦ [P. 92] و لقد ولدناه و فينا قبره
و فضول نعمته بنا لا تجحد

١٧ و الله اهداه لنا و هدى به
انصاره فى كل ساعة مسهد

١٨ صلى الا له و من يحف بعرشه
و الطيبون على المبارک احمد

1 What has happened to your eye that it does not sleep, as if
Collyrium of opthalmia has been applied in its edges.

2 It became sleepless mourning the death of the guided (Prophet),
O best of those walking on pebbles! do not go far away

3 Alas! What will happen to the Anṣārs of the Proph.t and his people
After his being concealed inside the grave.

4 My side would have guarded you from dust, alas! I wish!
I had been concealed in the grave.

5 O the only son of Āminah! whose remembrance is auspicious.
And whom that virtuous woman bore in very auspicious manner.

6 He was an effulgence from which the universe shone
He who is led to that auspicious effulgence is guided.

7 Should I stay at al-Madīnah among them after you?
Woe to me! I wish I had not been born.

8 May my father and mother be sacrificed for him whose death I witnessed
On Monday, he was a guided prophet.

9 After his death I remained startled.
I wish! I would have dawned with the venom of a black cobra.

10 Or the early command of Allāh had come to us.
We should have passed away today or tomorrow.

11 Then our resurrection would have taken place forthwith and we would have met our chief
Whose tents were free from blemishes and who was of noble descent.

12 O Lord ! let us unite with our Prophet,
In heaven which makes the eyes of the jealous suffer.

13 (Let us unite) in paradise, a garden and allot it to us.
O Possessor of Might, Exaltation and Authority.

14 By Allāh ! till I live and hear the news of a dying person
I shall wail for the Prophet Muḥammad.

15 The towns became straitened on the Anṣārs and turned
Black their faces like that of collyrium.

16 [P. 92] By Allāh ! we gave him birth and amongst us is his grave.
And abundance of his favours on us cannot be denied

17 And Allāh bestowed him as gift on us and guided through him
His Anṣārs in every hour of affair which kept us awake.

18 May Allāh bless him and may they ask His blessings who surround His throne
And all virtuous people for blessed Aḥmad.

He (Ibn Sa'd) said: Abu 'Amr al-Shaybāni said: And mourning the death of the Prophet, may Allāh bless him, Ḥassān Ibn Thābit said :

يا عين جودى بدمع منک اسبال ١
ولا تملن من سح و اعوال
لا ينفدا لى بعد اليوم د معكما ٢
انى مصاب و انى لست با لسالى
فان منعكما من بعد بذلكما ٣
اياى مثل الذى قد غر بالال

۴ لكن افيضى على صدرى باربعة
ان الجوانح فيها هاجس صالى

٥ سمح الشعيب و ماء الغرب يمنحه
ساق يحمله ساق بازلال

٦ حامى الحقيقة نسال الوديقة
فكاك العناة كريم ماجد عال

٧ على رسول لنا محض ضريبته
سمح الخليقة عف غير مجهال

٨ كشاف مكربة مطعام مسغبة
وهاب عانية و جناء شهلال

٩ عف مكاسبه جزل مواهبه
خير البرية سمح غير نكال

١٠ وارى الزناد و قواد الجيادالى
يوم الطراد اذا شبت باجذال

١١ ولا ازكى على الرحمن ذا بشر
لكن مليك عندالواحد العالى

١٢ انى ارى الدهر والايام يفجعنى
بالصالحين و ابقى ناعم البال

١٣ يا عين فابكى رسول الله اذ ذكرت
ذات الاله فنعم القائد الوالى

1 O eye! shed tears in torrents
You should not be exhausted of streams of tears and wailings.

2 After today your (eyes') tears should not exhaust,
Verily, I am afflicted and verily, I shall not be consoled.

3 To stop you (from shedding tears) after this
Is like the action of one who is deceived by mirage.

4 (O eye !) let tears overflow on my chest from the four (edges of eyes).
Because under my ribs there is burning suggestion

5 Let streams of tears flow and let it (water) fall as if from a water-skin.
A water-carrier having taken it after filtering and bearing sweet water

6 Supporter of truth, incarnation of generosity,
Securing freedom of captive, benevolent, noble and dignified.

7 Shed tears for our Apostle who was sincere by nature,
Most tolerant of the world, virtuous and not ignorant.

8 Manifesting nobility, feeding crowds of the hungry,
Forgiving the crimes.

9 Honest in his earnings, great in his gifts,
Best of the creatures, tolerant but not a coward.

10 He enkindled the fire of holy war, he led the horses
To the battle-field, going ahead when the fire of fighting was burning intensely.

11 I cannot do justice to this man before the Compassionate,
But information about thee (O Prophet!) is with One the High.

12 I observe that the time afflicts me (with the death of)
The pious and I survive them care free.

13 O eye! weep for the Apostle of Allāh, when mention is made of
The Essence of Allāh, because he was the best leader, administrator (وال)

Abu 'Amr said : Mourning the death of the Prophet, may Allāh bless him, Ḥassān Ibn Thābit said.

ذب المساكين ان الخير فارقهم ١
مع الرسول تولى عنهم سحرا

٢ من ذالذی عنده رحلی و راحلتی
و رزق اهلی اذالم نونس المطرا

٣ ذاک الذی لیس یخشاه مجالسه
اذا الجلیس سطا فی القول او عثرا

٤ کان الضیاء و کان النور نتبعه
و کان بعد الاله السمع و البصرا

٥ فلیتنا یوم واروه بمخبئه
و غیبوه و القوا فوقه المدرا

٦ لم یترک الله خلقا من بریته
ولم یعش بعده انثی ولا ذکرا

٧ ذلت رقاب بنی النجار کلهم
و کان امرآ من الرحمن قد قدرا

1 Convey to the destitute that generosity has parted
With the Apostle who turned his face in the morning.

2 Who is he to whom will be my journey and to whom my beast of burden (will carry me)
And when there will be drought, will feed my family ?

3 He was the person whose associate did not fear him
When the associate committed an error in speech or faltered.

4 He was effulgence and light and we followed him.
After Allāh, he was the ear and the eye for us.

5 I wish the day had not come on which they interred him in his grave,
They concealed him and cast earth over him.

6 (I wish!) Allāh had not left any one of His creatures
And no female nor male had remained alive.

7 The necks of Banu al-Najjār have been humbled
And that was an affair destined by the Compassionate.

Abu 'Amr said : Mourning (death of) the Apostle of Allāh, may Allāh bless him, Ka'b Ibn Mālik said :

١ يا عين فابكى بدمع ذرى
لخير البريه و المصطفى
٢ و بكى الرسول و حق البكا
عليه لدى الحرب عند اللقا
٣ [P. 93] على خير من حملت ناقه
واتقى البريه عند التقى
٤ على سيد ماجد جحفل
و خير الانام و خير اللها
٥ له حسب فوق كل الانا
م من هاشم ذلک المرتجى
٦ نخص بما كان من فضله
و كان سراجا لنا فى الدجا
٧ و كان بشيراً لنا منذراً
و نوراً لنا ضوؤه قداضا
٨ فا نقذنا الله فى نوره
و نجى برحمته من لظا

1 O eye! Weep with flowing tears
For the best of mankind and chosen one.

2 Weep for the Apostle and the weeping is sure
At the time of clash and encounter.

3 [P. 93] (Weep) for the best man whom a she-camel bore
And the most pious of mankind and virtuous.

4 (Weep) for the chief, the noble, the courageous.
The best of mankind and the most bountiful.

5 His noble descent is superior to all men
It is from Hāshim and in him hopes were entertained.

6 We mourn for him because of his excellence,
And he was a lamp for us in darkness.

7 He was messenger of good news and warning to us
And he was an effulgence, light of which had illuminated us.

8 Allāh saved us because of his effulgence
And caused salvation with His mercy of him who sought salvation.

He (Ibn Sa'd) said: Al-Wāqidi recited before us: Mourning the Apostle of Allāh, may Allāh bless him, Arwa Bint 'Abd al-Muttalib said.

الا يا عين و يحك اسعدينى ١
بدمعك ما بقيت و طاوعينى
الا يا عين و يحك و استهلى ٢
على نور البلاد و اسعدينى
فان عذلتك عادلة فقولى ٣
علام و فيم و يحك تعذلينى
على نور البلاد معا جميعاً ۴
رسول الله احمد فاتركينى
فالا تقصرى بالعذل عنى ٥
فلومى ما بدالك او دعينى
لامر هدنى و اذل ركنى ٦
و شيب بعا جدتها قرونى

1 Woe to thee O eye! help me
With thy tears as long as thou remainest, and obey me.

2 Woe to thee O eye! shed tears
For the illumination of the country and help me.

3 If a censurer reproves thee, say to her
Woe to thee ! For what and in what thou blamest me ?

4 (I weep) for him who was the illumination for all in the country
The Apostle of Allāh, Aḥmad, so let me weep.

5 If thou dost not curtail reproving me
Reproach me as long as thou likest or else leave me as I am.

6 This affliction humbled me and lowered my prestige
And my locks have become grey in spite of my bloom.

Arwa Bint 'Abd al-Muṭṭalib also said :

١ الا يا رسول الله كنت رجاء نا
وكنت بنا برا ولم تک جافيا

٢ وكنت بنا رءوفا رحيما نبينا
ليبک عليک اليوم من کان باكيا

٣ لعمرک ما ابکی النبی لموته
ولكن لهرج كان بعدک آتيا

٤ كأن على قلبی لذكر محمد
وما خفت من بعد النبی المکاويه

٥ افاطم صلی الله رب محمد
علی جدث امسی بيثرب ثاويا

٦ ابا حسن فارقته و تركته
فبک بحزن آخر الدهر شاجيا

٧ فدا لرسول الله امی و خالتی
وعمی و نفسی قصرة ثم خاليا

٨ صبرت و بلغت الرسالة صادقا
وقمت صليب الدين ابلج صافيا

فلو ان رب الناس ابقاک بيننا ٩
سعد نا و لكن امرنا كان ماضيا

عليک من الله السلام تحيه" ١٠
و ادخلت جنات من العدن راضيا

1 O Apostle of Allāh ! You were our hope
And you were kind to us and you were not cruel.

2 You were kind, merciful and our Prophet
He who is weeping should weep for you today.

3 By your life! I do not only weep for the Prophet over his death
But also for the confusion and conflict that is in store after him.

4 As if on my heart, because of the memory of Muḥammad
And what I fear after the Prophet, there are scars.

5 O Fāṭimah ! may Allāh the Lord of Muḥammad bless
The grave that is situated in Ya<u>th</u>rib.

6 O Abu Ḥasan ! You are separated from him and are left,
Weep in grievous mourning till the end of time.

7 May be sacrificed for the Apostle of Allāh my mother, my maternal aunt,
My paternal uncle, my soul itself and my maternal uncle.

8 (O Prophet !) You were patient, and you communicated the message of Allāh truthfully,
And made the strength of religion clear and bright.

9 If the Lord of people had left you amidst us,
We would have been fortunate, but our affair was doomed.

10 May Allāh's peace be in greeting to you,
And may you enter the garden of Aden in pleasure.

He (Ibn Sa'd) said: 'Ātikhah Bint 'Abd al-Muṭṭalib mourning for the Apostle of Allāh, may Allāh bless him, said:

١ عینی جواد طوال الدهر و انهمرا
سكبا و سحا بدمع غیر تعذیر

٢ یا عین فاسحنفری بالدمع واحتفلی
حتى الممات بسجل غیر منزور

٣ یا عین فانهلی بالدمع واجتهدی
للمصطفى دون خلق الله بالنور

٤ [P. 94] بمستهل من الشوبوب ذی سیل
فقد رزئت نبی العدل والخیر

٥ و كنت من حذر للموت مشفقة
و للذی خط من تلك المقادیر

٦ من فقد ازهر ضافی الخلق ذی فخر
صاف من العیب و العاهات والزور

٧ فاذهب حمیدا جزاك الله مغفرة
یوم القیامة عند النفخ فی الصور

1 O my two eyes! weep bitterly till time lasts and shed tears,
In full pouring and flowing and there should be no offering of excuses.

2 O eye! Weep bitterly and pour tears,
In bucket-fulls without interference, till death,

3 O eye! Weep bitterly and make efforts to shed tears,
For the chosen one with illumination in the creatures of Allāh.

4 [P. 94] Shed showers of tears in floods,
Since I have been afflicted with the death of the Prophet of justice and benevolence.

5 I was dreadful of death and frightened,
Of what is inscribed by fate.

6 (I feared) losing that bright person of pure character and of whom we are proud,
He is free from all blemish, scourage and deceit.

7 Go with all the praises, may Allāh reward thee, and grant thee forgiveness,
On the day of judgment at the time of the blowing of the trumpet.

'Ātikah Bint 'Abd al-Muṭṭalib said:

١ يا عين جودى ما بقيت بعبرة
سحا على خير البريه احمد

٢ يا عين فاحتفلى و سحى واسجمى
وابكى على نور البلاد محمد

٣ انى لک الو يلات مثل محمد
فى كل نائبه تنوب ومشهد

٤ فابكى المبارک والموفق ذا التقى
حامى الحقيقه ذا الرشاد المرشد

٥ من ذا يفک عن المغلل غله
بعد المغيب فى الضريح الملحد

٦ ام من للكل مدفع ذى حاجه
و مسلسل يشكو الحديد مقيد

٧ ام من لوحى الله يترک بيننا
فى كل ممسى ليله او فى غد

٨ فعليک رحمة ربنا وسلامه
يا ذا الفواضل والندى والسودد

٩ هلا فداک الموت كل ملعن
شكس خلائقه لئيم المحتد

1 O eye! as long as you remain, shed tears,
In floods, for the best of mankind Aḥmad.

2 O eye! get ready to shed tears,
And weeping for the light of the country, Muḥammad.

3 Woe to thee! where is one like Muḥammad,
In every affliction that thou sufferest and in every battle-field (to console thee)?

4 So weep for the blessed, the favoured by Allāh that of piety.
Supporter of right and guided with (Divine) guidance.

5 Who will remove the fetters of those in chains,
After his being concealed in the cavity of the grave?

6 Or who will help the person in need driven from every door,
Put in shackles and complaining of iron-fetters?

7 Or who will be left amidst us to receive revelations from Allāh,
Every evening of today and tomorrow?

8 May Allāh's mercy and peace be on you!
O you with excellence! benevolence and chiefship.

9 Why did death not perish every damned person for you,
Whose temper is harsh and lineage is ignoble?

'Ātikah Bint 'Abd al-Muṭṭalib said also:

١ اعينى جودا بالدموع السواجم
على المصطفى بالنور من آل هاشم

٢ على المصطفى بالحق والنور والهدى
و بالرشد بعد المندبات العظائم

٣ وسحا عليه وابكيا ما بكيتما
على المرتضى للمحكمات العزائم

٤ على المرتضى للبر والعدل والتقى
وللدين والاسلام بعد المظالم

٥ على الطاهر الميمون ذى الحلم والندى
و ذى الفضل والداعى لخير التراحم

٦ اعينى ما ذا بعدما قد فجعتما
به تبكيان الدهر من ولد آدم

٧ فجودا بسجل واندبا كل شارق
ربيع اليتامى فى السنين البوازم

1 O my two eyes ! shed flowing tears in abundance,
For the one of Banu Hāshim chosen for effulgence.

2 For the one chosen for truth, effulgence, guidance,
And direction, (weep) after great wailings.

3 You two (eyes) ! pour forth tears and weep as long as you can,
For him with whom Allāh is pleased for his strong determination.

4 (Weep) for him with whom Allāh is pleased for piety, justice, virtue,
Religion and faith despite suffering oppressions.

5 (Weep) for one pure, blessed, forbearing, benevolent,
Excellent and calling (the people) to treat their kinsmen with kindness.

6 O my two eyes ! after him with whose death you are afflicted,
For whom from among the children of Adam will you weep for ever ?

7 You two (eyes)! weep bitterly and wail every morning,
For him who was a refuge for orphans in the years of famine.

He Ibn (Sa'd) said : Mourning the death of the Apostle of Allāh, may Allāh bless him, Ṣafiyah Bint 'Abd al-Muṭṭalib said.

١ لهف نفسى و بت كالمسلوب ارق الليل فعلة المحروب

٢ من هموم وحسرة ردفتنى ليت انى سقيتها بشعوب

٣ حين قالوا ان الرسول قد امسى وافقته منية المكتوب

٤ اذ راينا ان النبى صريع فاشاب القدال اى مشيب

٥ اذ راينا بيوته موحشات ليس فيهن بعد عيش حبيبى

٦ [P. 95] اورث القلب ذاك حزنا طويلا خالط القلب فهو كالمرعوب

٧ ليت شعرى وكيف امسى صحيحا بعد ان بين بالرسول القريب

٨ اعظم الناس فى البرية حقا سيد الناس حبه فى القلوب

٩ فالى الله ذاك اشكو وحسبى يعلم الله حوبتى ونحيبى

1 Woe to me! I passed night like one from whom everything is seized.
And he keeps waking throughout night in grief.

2 Griefs and sorrows follow me ;
I wish ! I had to face them by and by.

3 When they said : The Apostle of Allāh suffered,
And pre-determined fate corroborated with him.

4 When we observed that the Prophet was dead,
The back of our head grew grey and what type of old age it was !

5 When we observed his apartments deserted,
My dear one is not in them after having lived there.

6 [**P. 95**] This evil has caused a lasting grief in the heart
It has become inseparable with the heart which is terror-stricken.

7 I wish ! I had known how I will remain healthy
After I have been separated from the closeness of the Apostle

8 Truly he was the greatest of men in the creation,
Chief of the people whose love is grafted in hearts.

9 I complain of this to Allāh, Who suffices for me,
Allāh knows well my affliction and wailing.

Ṣsfiyah Bint 'Abd al-Muṭṭalib said :

١ افاطم بكى ولا تسامى بصبحك ما طلع الكوكب

٢ هو المرء يبكى وحق البكا   هو الماجد السيد الطيب

٣ فاوحشت الارض من فقده   واى البريه" لا ينكب

٤ فمالى بعدك حتى المما   ت الا الجوى الداخل المنصب

٥ فبكى الرسول و حقت له   شهود المدينه" والغيب

٦ لتبكيك شمطاء مضرورة   اذا حجب الناس لا تحجب

٧ ليبكيك شيخ ابو ولدة   يطوف بعقوته اشهب

٨ و يبكيك ركب اذا ارملوا   فلم يلف ما طلب الطلب

٩ و تبكى الاباطح من فقده   و تبكيه مكه" و الاخشب

١٠ و تبكى وعيرة من فقده   بحزن و يسعدها الميثب

١١ فعينى ما لك لا تدمعين   و حق لدمعك يستسكب

1 O Fāṭim (Fāṭimah) ! moan and continue mourning
In the morning till the (morning) star rises.

2 He was a man who deserves moaning and moaning befits
As he was noble a chief and a virtuous (person).

3 The earth has become desolate at his loss,
And which of the creatures has not been afflicted.

4 What is my lot after you, till my death?
But to suffer from violent grief in my heart.

5 So weep for the Apostle, and it is grief for
All persons present in al-Madīnah or absent from it.

6 There will weep for you that blind ugly woman,
Who will not conceal what people conceal.

7 There shall weep for you that old man, father of many youngsters,
Who goes round about the city in his old age.

8 There shall weep for you the riders whose provisions are exhausted
And do not get what the seekers search.

9 At his loss Baṭḥa will moan,
Makkah and the mountainous region (of Ḥijāz) will moan for him.

10 At his loss uneven soil will moan
With grief and the even land will be hired mourner for him.

11 O my eye! What has happend to thee that thou sheddest not tears?
And it is obligatory for thee to shed floods of tears.

Ṣafiyyah Bint 'Abd al-Muṭṭalib also said :

١ عينى جودا بدمع سجم يبادر غربا بما منهدم
٢ اعينى فاسحنفرا واسكبا بوجد وحزن شديد الالم
٣ على صفرة الله رب العباد ورب السما وبارى النسم
٤ على مرتضى للهدى والتقى وللرشد والنور بعد الظلم
٥ على الطاهر المرسل المجتبى رسول تخيره ذو الكرم

1 O my two eyes! shed tears flowing,
Since one quickens having a dilapidate place.

2 O my two eyes! weep and pour forth
Rapture, grief and deep sorrw.

3 For one the chosen of Allāh, the Lord of servants,
Lord of heavens and Creator of mankind.

4 For one with whom God was pleased for guiding, piety
Leading and light after darkness.

5 For one the clean, the messenger, the chosen,
The Apostle whom Lord of Benevolence chose.

Ṣafiyyah Bint 'Abd al-Muṭṭalib also said :

١ ارقت فبت ليلى كالسليب لوجد فى الجوانح ذى دبيب
٢ فشيبنى وما شابت لداتى فامسى الراس منى كالعسيب
٣ لفقد المصطفى بالنور حقاً رسول الله مالک من ضريب

٤ كريم الخيم اروع مضرحی طویل الباع منتجب نجیب
٥ ثمال المعدمین و کل جار و ماوی کل مضطهد غریب
٦ [P. 96] فاماتمس فی جدث مقیما فقد ماً عشت ذاکرم و طیب
٧ و کنت موفقاً فی کل امر و فیما ناب من حدث الخطوب

1 I passed the night like one who is deprived of every thing.
Because of the grief that has been grafted in my ribs.

2 (This grief) has brought greyness to me although those of my age are young.
My head has become like shaft-feather.

3 Because of the loss of the one chosen with light in truth,
He was the Apostle of Allāh, having no equal to him.

4 (He was) of noble nature, chief of the tribe of Muḍar,
Very strong and of very noble descent.

5 (He was) custodian of those, who had lost every thing, and of neighbours,
And refuge of every foreigner who was oppressed.

6 [P. 96] Now you have settled in a grave.
After you have led noble and pious life.

7 You had Divine succour in all affairs
And all difficulties were solved because of your (support).

Ṣafiyyah Bint 'Abd al-Muṭṭalib said :

١ عین جودی بدمعة تسکاب للنبی المطهر الاواب
٢ واندبی المصطفی فعمی و خصی بدموع غزیرة الا سراب
٣ عین من تندبین بعد نبی خصه الله ربنا بالکتاب
٤ فاتح خاتم رحیم رءوف صادق القیل طیب الا ثواب
٥ مشفق ناصح شفیق علینا رحمة من الهنا الوهاب
٦ رحمة الله والسلام علیه وجزاه الملیک حسن الثواب

1 O eye ! shed tears continuously
For the pure, the penitent Prophet.

2 Mourn for the chosen with ordinary and special
Tears flowing in abundance.

3 O eye ! whom will you mourn after the Prophet
Whom Allāh our Lord had selected for the book.

4 (He was) conqueror, seal (of the prophets), merciful, kind,
True of speech and clean in dress.

5 (He was) compassionate, kindly giving advice to us
A mercy of the Deity, the Benevolent.

6 Allāh's mercy and peace be on him,
And may the Possessor award him the best recompense.

Ṣafiyyah Bint 'Abd al-Muṭṭalib said also :

عين جودى بدمعة و سهود ١
و اندبى خير هالک مفقود
واندبى المصطفى بحزن شديد ٢
خالط القلب فهو كا لمعمود
كدت اقضى الحياة لما اتاه ٣
قدر خط فى كتاب مجيد
فلقد كان با لعباد رؤوفاً ۴
و لهم رحمة و خير رشيد
رضى الله عنه حياً و ميتاً ٥
و جزاه الجنان يوم الخلود

1 O eye ! shed tears and keep awake
And mourn for the best perisher lost.

2 Mourn for the chosen one with vehement grief
Must have grafted in heart and which must be perishing.

3 I was on the verge of the end of my life when there came to him
What is scribed in the glorious book.

4 He was kind to the servants (of Allāh),
Mercy for them and best guide.

5 May Allāh be pleased with him living and dead,
And reward him (life in) heaven on the day of eternity.

Ṣafiyyah Bint 'Abd al-Mṭṭalib also said:

١ آب ليلى على بالتسهاد
و جفا الجنب غير وطى الوساد

٢ و اعترتنى الهموم جداً بوهن
لامور نزلن حقا شداد

٣ رحمة كان للبرية طراً
فهدى من اطاعه للسداد

٤ طيب العود و الضريبة و الش
يم محض الانساب وارى الضناد

٥ ابلج صادق السجية عف
صادق الوعد منتهى الرواد

٦ عاش ماعاش فى البرية براً
و لقد كان نهبة المرتاد

٧ ثم ولى عنا فقيداً حميداً
فجزاه الجنان رب العباد

1 My night returned with wakefulness
And restlessness does not let my side touch the bed.

2 Griefs have overwhelmed me rendering me feeble
Because of the affairs which are violent in reality.

3 He was mercy for mankind
He led him to righteousness who obeyed him.

4 (He was) noble of nature, temper and manners,
High descent and generous.

5 (He was) munificient, truthful in habits, virtuous,
Faithful in promises and the aim of people's approach.

6 He led virtuous life till he lived
His bounty was booty for the desirous (of bounty).

7 He turned his back and was lost while he was praiseworthy,
May the Lord of servants reward him heaven.

Mourning for the Apostle of Allāh, may Allāh bless him.

Hind Bint al-Ḥārith Ibn 'Abd al-Muṭṭalib said :

١ يا عين جودى بدمع منک و ابتدرى
كما تنزل ماء الغيث فانثعبا

٢ او فيض غرب على عاديه" طويت
فى جدول خرق بالماء قد سربا

٣ لقد اتتنى من الانباء معضله"
ان ابن آمنه" المامون قد ذهبا

۴ ان المبارک و الميمون فى جدث
قد الحفوه تراب الارض والحدبا

٥ [P. 97] اليس اوسطكم بيتا و اكرمكم
خالا و عما كريما ليس موتشبا

1 O eye ! shed tears and let them flow
As the rain-water falls and flows.

2 Or like an old stream which has been blocked from above.
And the water of which oozes through an internal trench.

3 A grievous news has come to me
That the blessed son of Āminah has passed away.

4 He, the blessed, the fortunate is in grave
They wrapped him in the dust of earth and sand.
5 [P. 97] Was he not of the noblest family of you and the most honoured of you
Relating to his maternal and paternal uncles? Was there any other noble who was not of mixed blood ?

He (Ibn Sa'd) said: Mourning for the Apostle of Allāh may Allāh bless him, Hind Bint Uthāthah Ibn 'Abbād Ibn al-Muṭṭalib Ibn 'Abd Munāf, the sister of Misṭaḥ Ibn Uthāthah, said :

١ اشاب ذؤابتی و اذل رکنی
بکاؤک فاطم المیت الفقیدا
٢ فاعطیت العطاء فلم تکدر
و اخدمت الولا ئد و العبیدا
٣ و کنت ملاذنا فی کل لزب
اذ اهبت شا میهٌ برودا
٤ و انک خیر من رکب المطا یا
و اکر مهم اذانسبوا جدودا
٥ رسول الله فارقنا و کنا
نرجی ان یکون لنا خلودا
٦ افاطم فاصبری فلقد اصابت
رزیتک التها ئم و النجودا
٧ و اهل البر و الابحار طراً
فلم تخطی مصیبهٌ و حیدا
٨ و کان الخیر یصبح فی دراه
سعید الجد قد ولد السعودا

1 It turned my fore-locks grey and bent my body
O Fāṭim (Fāṭimah) ! your weeping for the dead who is lost.

2 You gave gifts and did not get bored
And you served the hand-maids and slaves.

3 You were our refuge in every difficulty.
When the cold Syrian wind blew.

4 You were the best of those who rode on the beasts,
And the noblest of them when their genealogy was traced.

5 The Apostle of Allāh has relinquished us and we were
Hoping eternal (life) for us.

6 O Fāṭim (Fāṭimah) ! bear patiently, there has reached
Your affliction to al-Tihāmah and al-Najd.

7 Those in the land or in the sea have suffered
This distress has not spared any one.

8 Benevolence dawned on his skirt
He was fortunate and brought forth luck.

Hind Bint Uthāthah also said :

١ الا يا عين بكى لا تملى
فقد بكر النعى بمن هويت
٢ و قد بكر النعى بخير شخص
رسول الله حقا ما حييت
٣ و لو عشنا و نحن نراک فينا
و امر الله يترک ما بكيت
۴ فقد بكر النعى بذاک عمدا
فقد عظمت مصيبة من نعيت
٥ و قد عظمت مصيبة و جلت
و كل الجهد بعدک قد لقيت
٦ الى رب البرية ذاک نشكو
فان الله يعلم ما اتيت

۷ افاطم انه قد هد رکنی
و قد عظمت مصيبه ً من زريت

1 O my eye ! weep and do not stop
Since in the morning news of the death of one whom I loved has been announced.

2 In the morning news has been announced of the death of the best man,
The Apostle of Allāh, whose like I shall not find till I live.

3 If we had lived and seen you amidst us
That the destiny of Allāh has left you, I would not have wept.

4 The announcer, deliberately, announced this news in the morning,
Because this news has brought a great calamity.

5 Verily, the affliction has been great and violent
And I am facing every difficulty after you.

6 We complain to the Lord of the world
Verily, Allāh knoweth well what I have suffered.

7 O Fāṭim (Fāṭimah) ! my body has bent
And the affiiction that I suffer is violent.

Hind Bint Uthāthah also said :

۱ قد کان بعدک انباء و هنبثه ً
لو کنت شاهدها لم تکثر الخطب

۲ انا فقدناک فقد الارض وابلها
فاحتل لقومک واشهدهم و لاتغب

۳ قد کنت بدراً و نوراً يستضاء به
عليک تنزل من ذی العزة الکتب

۴ و کان جبريل بالايات يحضرنا
فغاب عنا و کل الغيب محتجب

٥ فقد رزيت ابا سهلا خليقته
محض الضريبة و الاعراق والنسب

1 There spread information and confused news after you.
If you had been present the affairs would not have been confounded.

2 We lost you as the earth is deprived of its heavy rain,
So come down to your people, live with them and do not disappear.

3 You had been a full moon and effulgence from which light is obtained.
Books descended on you from Him with Might.

4 Gabriel used to come with verses,
So he has disappeared from us and every invisible is concealed.

5 I have been afflicted of one who was like father and whose nature was soft,
He was of pure temper and genealogy.

Mourning for the death of the Apostle of Allāh, may Allāh bless him, 'Ātikah Bint Zayd Ibn 'Amr Ibn Nufayl said :

١ امست مراكبه اوحشت
و قد كان يركبها زينها

٢ وا مست تبكي على سيد
تردد عبرتها عينها

٣ [P. 98] و ا مست نساؤك ما تستفيق
من الحزن يعتادها دينها

٤ و ا مست شواحب مثل النصا
ل قد عطلت و كبا لونها

٥ يعالجن حزنا بعيد الذهاب
و فى الصدر مكتنع حينها

٦ يضربن بالكف حر الوجوه
على مثله جادها شونها

٧ هو الفاضل السيد المصطفى
على الحق مجتمع دينها

٨ فكيف حياتى بعد الرسول
و قد حان من ميتة حينها

1 His riding beasts are feeling lonely since evening,
He used to ride them and he was their decoration.

2 Since evening I have been weeping for the Chief,
And tears are flowing successively.

3 [P. 98] Your wives have not regained senses after swoon
Because of grief which augments from moment to moment.

4 They turned pale like a javelin
Which became unserviceable and the colour of which changed.

5 They are remedying chronic sorrow
But the pain reacts on the heart.

6 They beat their fine faces with their palms.
And on occasions like this it happens like this.

7 He was excellent and the chosen Chief.
Their religion was united on truth.

8 How can I live after the Apostle
Who died at his fixed hour?

Mourning the death of the Prophet, may Allāh bless him, Umm Ayman said

١ عين جودى فان بذلك للدمـ
ع شفاء فاكثرى من البكاء

٢ حين قالوا الرسول امسى فقيدا
ميتا كان ذاك كل البلاء

٣ و ابكيا خير من رزئناه فى الدنيا
و من خصه بوحى السماء

٤ بدموع غزيرة منک حتى
يقضى الله فيه خير القضاء

٥ فلقد كان ما علمت وصولا
و لقد جاء رحمة" با لضياء

٦ و لقد كان بعد ذ لک نورا
و سر اجا يضى فى الظلماء

٧ طيب العود و الضريبة" و المع
دن و الخيم خاتم الا نبياء

1 O eye ! weep bitterly because shedding tears
Is the remedy, so increase weeping.

2 When they said : The Apostle was lost
Being dead ; it was all calamity.

3 (O my two eyes !) weep for the best of those because of whom we have been afflicted in the world
And whom He chose for divine revelation.

4 Shed copious tears till
Allāh executes the irreversible decree.

5 As far as I know he did good to his people ;
And he came as a mercy with effulgence.

6 Besides he was an illumination
And a lamp that shines in darkness.

7 He was noble of temper, character, family,
And habits and last of the prophets.

This is the end of the account of the Prophet,
may Allāh bless him.

ACCOUNT OF THOSE COMPANIONS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, WHO GAVE *FATWAS*[1] AT AL-MDINAH AND WHO WERE FOLLOWED DURING THE TIME OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM, AND AFTER HIM; AND TO WHOM THEIR KNOWLEDGE PASSED.

Abu Bakr and 'Umar.

Sufyān Ibn 'Uyaynah informed us on the authority of 'Abd al-Malik Ibn 'Umayr, he on the authority of Rib'i Ibn Ḥirāsh, he on the authority of Ḥudhayfah Ibn al-Yamān; (he said): Verily the Prophet, may Allāh bless him, said : Follow those two who will come after me—Abu Bakr and 'Umar [2]

Wakī' Ibn al-Jarrāḥ, Abu 'Āṣim al-Ḍaḥḥāk Ibn Makhlad al-Shaybāni and Qabīṣah Ibn 'Uqbah informed us ; they said : Sufyān al-Thawri informed us on the authority of 'Abd al-Malik Ibn 'Umayr, he on the authority of a *mawla* (enfranchised slave) of Rib'i Ibn Ḥirāsh, he on the authority of Ḥudhayfah ; he said : We were sitting with the Prophet, may Allāh bless him, when he said : I do not know how long I shall live amidst you, so follow those two who will come after me ; he, then pointed to Abu Bakr and 'Umar.

Wakī' Ibn al-Jarrāḥ and Muḥammad Ibn 'Ubayd informed us on the authority of Abu al-'Ala Sālim al-Murādi, he on the authority of Rib'i Ibn Ḥirāsh [P. 99] and Abu 'Abd Allāh, one of the Companions of the Apostle of Allāh, may Allāh bless him, he on the authority of Ḥudhayfah; he said : We were sitting with the Prophet, may Allāh bless him, when he said : I do not know how long I shall be among you, so follow those two who succeed me ; and he pointed to Abu Bakr and 'Umar. (He added) : And get guidance from 'Ammār and take hold of the bond of Ibn Umm 'Abd.

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1 Giving a *fatwa* in those days meant giving decisions and judgments in cases according to law.

2 This indicates the Prophet's idea that Abu Bakr and 'Umar will succeed him, although he left the choice of Caliph to the community.

Muḥammad Ibn 'Umar Ibn Wāqid al-Aslami informed us on the authority of Yaḥya Ibn al-Mughīrah Ibn 'Abd al-Raḥmān Ibn al-Ḥārith Ibn Hishām, he on the authority of 'Ikrimah Ibn Khālid al-Makhzūmi, he on the authority of Ibn 'Umar that he was asked about him who gave *fatwās* during the time of the Apostle of Allāh, may Allāh bless him. He replied : Abu Bakr and 'Umar and I do not know any one other than them.

Muḥammad Ibn 'Umar informed us ; (he said) : Usāmah Ibn Zayd Ibn Aslam informed us on the authority of Muslim Ibn Sim'ān, he on the authority of al-Qāsim Ibn Muḥammad ; he said : Abu Bakr, 'Umar, 'Uthmān and 'Ali used to give *fatwās* in the time of the Apostle of Allāh, may Allāh bless him.

Abu Usāmah Ḥammād Ibn Usāmah informed us on the authority of 'Abd Allāh Ibn al-Mubārak, he on the authority of Yūnus Ibn Yazīd, he on the authority of al-Zuhri, he on the authority of Ḥamzah Ibn 'Abd Allāh Ibn 'Umar, he on the authority of his father ; he said : I heard the Prophet, may Allāh bless him, saying : While I was asleep, a bowl of milk was brought to me. I drank from it till I smelt its fragrance in may nails. Then I gave the remainder to 'Umar. They asked : How did you interpret it ? He replied : (I interpereted it as) Knowledge.

Muḥammad Ibn Ismā'il Ibn Abi Fudayk informed us ; (he said) : 'Abd al-Raḥmān Ibn Abi al-Zinād informed us on the authority of al-Ḍaḥḥāk Ibn 'Uthmān, he on the authority of a son-in-law of Khufāf Ibn Īma, he on the authority of Khufāf Ibn Īma that he used to offer the congregational prayers of Friday behind 'Abd al-Raḥmān Ibn 'Awf. When 'Umar delivered sermon, I heard him (Ibn 'Awf) saying : I bear witness that thou art a learned man. 'Abd al-Raḥmān Ibn Abi al-Zinād wondered at it. Thereupon I (al-Ḍaḥḥāk) asked : O Abu Muḥammad ! Why do you wonder ? He replied : I heard Ibn Abi 'Atīq relating on the authority of his father, he on the authority of 'Ayishah; she said : That the Apostle of Allāh, may Allāh bless him, said : There is no prophet but among his followers there is one learned man or two, and if there be one among my followers he

must be Ibn al-Khaṭṭāb, verily truth is grafted in the tongue and heart of 'Umar.

Ismā'il Ibn Ibrāhīm Ibn 'Ulayyah al-Asadi, Yazīd Ibn Hārūn and Ya'la Ibn 'Ubayd informed us; they said: Muḥammad Ibn Isḥāq informed us on the authority of Makḥūl, he on the authority of Ghuḍayf Ibn al-Ḥārith, he heard from Abu Dharr, who said: I heard the Apostle of Allāh, may Allāh bless him, saying: Verily, Allāh placed truth on the tongue of 'Umar with which he speaks.

Abu 'Āmir 'Abd al-Malik Ibn 'Amr al-'Aqadi informed us; (he said): Nāfi' Ibn Abi Nu'aym informed us on the authority of Nāfi' Ibn 'Umar; (he said): That the Prophet, may Allāh bless him, said: Allāh has placed truth on the tongue and heart of 'Umar.

Muḥammad Ibn 'Ubayd al-Ṭanāfisi informed us; (he said): Hārūn al-Barbari related to me on the authority of a man from the residents of al-Madīnah; he said: I was sent to 'Umar Ibn al-Khaṭṭāb with whom there were jurists who were just like children; and he dominated over them in jurisprudence and knowledge.

Abu Mu'āwiyah [P. 100] al-Ḍarīr informed us; he said: Al-A'mash informed us on the authority of Shaqīq; he said: 'Abd Allāh Ibn Mas'ūd said: If the knowledge of all the living Arabs be placed in one pan of the balance and that of 'Umar in another; the pan of 'Umar will out-weigh. Abu Mu'āwiyah said: Then al-A'mash said: I related this tradition before Ibrāhīm who said: 'Abd Allāh said: Verily we reckon that nine-tenth of knowledge vanished with 'Umar.

Abu Mu'āwiyah al-Ḍarīr informed us on the authority of al-A'mash, he on the authority of Shimr; he said: Ḥudhayfah said: The knowledge possessed by all people was concealed under the nail of 'Umar.

Muḥammad Ibn al-Fuḍayl Ibn Ghazwān al-Ḍabbi informed us on the authority of Ash'ath, he on the authority of 'Āmir; he said: When people differed about an affair, see how 'Umar decided it. Verily, he did not decide an affair, which had not been decided before, but after consultation.

Ismā'il Ibn Ibrāhim al-Asadi informed us on the authority of Ayyūb, he on the authority of Muḥammad ; he said : I asked 'Ubaydah about the inheritance of the grand-father (by the grandson). Thereupon he said : What do you want, I remember one hundred decisions of 'Umar. I asked : Were all of them from 'Umar? He said : All of them were from 'Umar.

Ḥajjāj Ibn Muḥammad informed us on the authority of Shu'bah, he on the authority of his father ; he said : 'Umar Ibn al-Khaṭṭāb asked 'Abd Allāh Ibn Mas'ūd, Abu al-Darda and Abu Dharr about a Tradition from the Apostle of Allāh. He said : I remember it. He (Ibn Sa'd) said : He did not permit them to go out of al-Madīnah till he died.

Muḥammad Ibn 'Umar al-Aslami informed us ; (he said) : 'Abd al-Ḥamīd Ibn Ja'far informed us on the authority of his father, he on the authority of Maḥmūd Ibn Labīd ; he said : I heard 'Uṭhman Ibn 'Affān saying from the pulpit : It is not lawful for any one to narrate a Tradition which was not heard during the time of Abu Bakr or 'Umar. There is nothing that prevents me from relating from the lips of the Apostle of Allāh, may Allāh bless him. Behold ! I have been the most mindful of his Companions about his sayings. Behold! I heard him, may Allāh bless him, saying : He, who ascribes to me what I have not said, would make his abode in hell-fire.

'Ali Ibn Abi Ṭālib, may Allāh be pleased with him.

Ya'la Ibn 'Ubayd informed us ; (he said) : al-A'mash informed us on the authority of 'Amr Ibn Murrah, he on the authority of Abu al-Bakhtari, he on the authority of 'Ali; he said : The Apostle of Allāh, may Allāh bless him, sent me to al-Yaman. Thereupon I said : O Apostle of Allāh ! You are sending me while I am young and I shall have to judge (قضا) among them, and I do not know what is judging. Thereupon he struck my chest with his hand, then said : O Allāh guide his heart and strengthen his tongue. By Him, Who made a grain grow (into a plant) ! I never doubted after that in judging between two persons.

Al-Faḍl Ibn 'Anbasah al-Khazzāz al-Wāsiṭi informed us; (he said): Sharik informed us on the authority of Simāk, he on the authority of Ḥanash Ibn al-Mu'tamir, he on the authority of 'Ali; he said: The Apostle of Allāh, may Allāh bless him, sent me to al-Yaman as *qāḍi*, [P. 101] thereupon I said: O Apostle of Allāh! You are sending me to a people who will question me and I do not know how to judge. Thereupon he placed his hand on my chest and said: Verily Allāh will guide your heart and will strengthen your tongue. When two disputants sit before you, do not decide unless you hear from the other party as you did from the first and it is very likely that the decisions will become clear to you. Subsequently I continued judging or else he said: I never doubted in judging after that.

'Ubayd Allāh Ibn Mūsa al-'Absi informed us; (he said): Shaybān informed us on the authority of Abu Isḥāq, he on the authority of 'Amr Ibn Ḥubshi, he on the authority of Ḥārithah, he on the authority of 'Ali; (second chain); 'Ubayd Allāh Ibn Mūsa informed us; (he said): Ismā'il related to me on the authority of Abu Isḥaq, he on the authority of Ḥārithah, he on the authority of 'Ali; he said: The Prophet, may Allāh bless him, sent me to al-Yaman. Thereupon I said: O Apostle of Allāh! you are sending me to a people of advanced ages (شرخ) and those who are prudent, and I am afraid I shall not be able to do what is right. Thereupon he said: Verily Allāh will strengthen your tongue and guide your heart.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; (he said): Abu Bakr Ibn 'Ayyāsh informed us on the authority of Nuṣayr, he on the authority of Sulaymān al-Aḥmasi, he on the authority of his father; he said: 'Ali said: By Allāh! not a single verse is revealed, but I know about which it was revealed, where it was revealed and about whom it was revealed. Verily my Lord bestowed a prudent heart and expressive tongue on me.

'Abd Allāh Ibn Ja'far al-Raqqi informed us; (he said): 'Ubayd Allāh Ibn 'Amr informed us on the authority of Ma'mar,

he on the authority of Wahb Ibn Abi Dubayyi, he on the authority of Abu al-Ṭufayl; he said: 'Ali said: Ask me about the Book of Allāh because there is not a verse, but I know of it, if it was revealed by night or by day, or else it was revealed at a plain or at a mountain.

Ismā'īl Ibn Ibrāhīm informed us on the authority of Ayyūb and Ibn 'Awn; they on the authority of Muḥammad; he said: I have been informed that 'Ali delayed offering *bay'ah* to Abu Bakr. Consequently Abu Bakr met him and said: Do you dislike my rule (امارة). He replied: No! but I had taken an oath not to put on my sheet (ردا) till I had collected the *Qur'ān* except for the prayers. He (Muḥammad) said: They think that he had collected it in accordance with the order of the revelation (of the verses). Muḥammad said: If that manuscript (كتاب) had been available it would have been a source of information. Ibn 'Awn said: Subsequently I asked 'Ikrimah about this manuscript but he did not know it.

Muḥammad Ibn Ismā'īl Ibn Abi Fudayk al-Madani informed us on the authority of 'Abd Allāh Ibn Muḥammad Ibn 'Umar Ibn 'Ali Ibn Abi Ṭālib, he on the authority of his father; (he said): That 'Ali was questioned as to how he was among the Companions of the Apostle of Allāh, may Allāh bless him, narrating many Traditions. He replied: Because he (Prophet) informed me when I asked him; and when I kept quiet, he commenced himself.

Abu Dāwūd Sulaymān al-Ṭayālisi informed us; (he said): Shu'bah informed us on the authority of Simāk Ibn Ḥarb; he said: I heard 'Ikrimah relating on the authority of Ibn 'Abbās, he said: When a trustworthy person relates a *fatwa* on the authority of 'Ali, we never discard it.

Wahb Ibn Jarīr Ibn Ḥāzim and Abu Qaṭan 'Amr Ibn al-Haytham informed us; they said: Shu'bah informed us on the authority of Ibn Isḥāq, he on the authority of 'Abd al-Raḥmān Ibn Yazīd, he on the authority of 'Alqamah, he on the authority of 'Abd Allāh; he said: We used to say that the best judge among the people of al-Madīnah [P. **102**] was Ibn Abi Ṭālib.

'Abd Allāh Ibn Numayr al-Hamdāni informed us; (he said): Ismā'il informed us on the authority of Abu Isḥāq: Verily, 'Abd Allāh used to say: The best judge among the people of al-Madinah was Ibn Abi Ṭālib.

Khālid Ibn Makhlad al-Bajali informed us; (he said): Yazid Ibn 'Abd al-Malik Ibn al-Mughirah al-Nawfali related to me on the authority of 'Ali Ibn Muḥammad Ibn Rabi'ah, he on the authority of 'Abd al-Raḥmān Ibn Hurmuz al-A'raj, he on the authority of Abu Hurayrah; he said: 'Umar Ibn al-Khaṭṭāb said: 'Ali is the best judge among our people.

Muḥammad Ibn 'Umar informed us; (he said): Sayf Ibn Sulaymān informed us on the authority of Qays, the *Mawla* (enfranchised slave) of Ibn 'Alqamah, he on the authority of Dāwūd Ibn Abi 'Āṣim al-Thaqafi, he on the authority of Sa'id Ibn al-Musayyib; he said: One day 'Umar Ibn al-Khaṭṭāb came to his companions, and said: Give *fatwa* on my action which I did today. They asked: What is that O Amir al-Muminin? He replied: A slave-girl passed by me, who attracted (اعجبت) me and I cohabited with her while I was fasting. He (Ibn al-Musayyib) said: The people declared it to be a misfortune, but 'Ali kept quiet. Then he ('Umar) said to him: What do you say O Ibn Abi Ṭālib? He replied: Your action was lawful; (fast) for one day in place of today. Thereupon he said: Thou art the best of them in giving *fatwa*.

'Ubayd Allāh Ibn 'Umar al-Qawāriri informed us; (he said): Mu'ammal Ibn Ismā'il informed us; (he said): Sufyān Ibn 'Uyaynah informed us; (he said): Yaḥya Ibn Sa'id informed us on the authority of Sa'id Ibn al-Musayyib; he said: 'Umar used to invoke the protection of Allāh upon an intricate question if Abu Ḥasan was not there.

Ya'la Ibn 'Ubayd and 'Abd Allāh Ibn Numayr informed us; they said: Al-A'mash informed us on the authority of Ḥabib Ibn Abi Thābit, he on the authority of Sa'id Ibn Jubayr, he on the authority of Ibn 'Abbās; he said: 'Umar delivered a sermon,

(in the course of which) he said: 'Ali is the best of us as judge and Ubayyi is the best of us in reading (اقرأ) the (*Qur'ān*). Verily we give up many things when Ubayyi says because he says: I heard from the Apostle of Allāh, may Allāh bless him; and I will not ignore the words of the Apostle of Allāh, may Allāh bless him, although revelations have come after Ubayyi.[1]

Wahb Ibn Jarir Ibn Ḥāzim informed us; (he said): Shu'bah informed us on the authority of Ḥabib Ibn al-Shahid, he on the authority of Ibn Abi Mulaykah, he on the authority of Ibn 'Abbās; he said: 'Umar said: 'Ali is the best of us in judgment and Ubayyi is the best of us in reading (the *Qur'ān*).

Abu Nu'aym al-Faḍl Ibn Dukayn informed us; (he said): Isrā'il informed us on the authority of Simāk, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: 'Umar said: 'Ali is the best of our judges, and Ubayyi is the best of our readers (of the Qur'ān), and that we give up many things because of the reading of Ubayyi.

'Abd Allāh Ibn Numayr Informed us; (he said): Ismā'il informed us on the authority of Sa'id Ibn Jubayr; he said: 'Umar said: 'Ali is the best of us in giving judgment and Ubayyi is the best of us in reading (the *Qur'ān*).

Muḥammad Ibn 'Ubayd al-Ṭanāfisi informed us; (he said): 'Abd al-Malik informed us on the authority of 'Aṭa; he said: 'Umar used to say: 'Ali is the best of us in giving judgment and Ubayyi is the best of us in reading the *Qur'ān*.

'Abd al-Raḥmān Ibn 'Awf, may Allāh be pleased with him.

Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of al-Fuḍayl [P. 103] Ibn Abi 'Abd Allāh, he on the authority of 'Abd Allāh Ibn Dīnār al-Aslami, he on the authority of his father; he said: 'Abd al-Raḥman Ibn 'Awf was one of those who gave *fatwās* in the time of the Apostle of Allāh, may Allāh bless him, Abu Bakr,

1 و قد نزل بعد ابى كتاب

'Umar and 'Uthmān; in conformity with what he had heard from the Prophet, may Allāh bless him.

Ubayyi Ibn Ka'b, may Allāh show him mercy.

'Abd Allāh Ibn Numayr informed us on the authority of al-Ajlah, he on the authority of Ibn Abza, he on the authority of Ubayyi Ibn Ka'b; (second chain) Mu'ammal Ibn Ismā'īl and Qabīṣah Ibn 'Uqbah informed us; they said: Sufyān al-Thawri informed us; (he said): Aslam al-Minqari informed us on the authority of Sa'īd Ibn 'Abd al-Raḥmān Ibn Abza, according to the version of Mu'ammal, and on the authority of 'Abd Allāh Ibn 'Abd al-Raḥman Ibn Abza, according to the version of Qabīṣah; they said: He (informed us) on the authority of his father, he on the authority of Ubayyi Ibn Ka'b; (third chain) Rawḥ Ibn 'Ubādah informed us on the authority of Sa'īd Ibn Abi 'Arūbah, he on the authority of Qatādah, he on the authority of Anas; (fourth chain) 'Affān Ibn Muslim informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of 'Ali Ibn Zayd, he on the authority of 'Ammār Ibn Abi 'Ammār; he said: I heard from Abu Ḥabbah al-Badri; (fifth chain) 'Affān informed us; (he said): Hammām Ibn Yaḥya informed us on the authority of Qatādah, he on the authority of Anas; he said: The Apostle of Allāh, may Allāh bless him, said to Ubayyi Ibn Ka'b: I have been commanded to recite the *Qur'ān* before you; or such and such *sūrah* according to the version of other. He asked: Do you mean to say I have been mentioned there? According to another version: Did Allāh call me by name before you? He replied: Yes. Both of his eyes were full of tears out of joy. The Apostle of Allāh, may Allāh bless him, said: With the blessing of Allāh and His mercy they should feel happy and that is better than what they accumulate (يجمعون). 'Affān said in his tradition on the authority of Hammām, he on the authority of Qatādah, he on the authority of Anas: I have been informed that he (the Apostle) recited *lam yakun.*[1]

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1 *Sūrah*, 98.

Khālid Ibn Makhlad al-Bajali informed us; (he said): Yazīd Ibn 'Abd al-Malik Ibn al-Mughīrah al-Nawfali related to me; (he said): I heard from Yazid Ibn Khuṣayfah; (he said); My father informed me on the authority of al-Sā'ib Ibn Yazīd, he said: When Allāh revealed on His Apostle: Read: in the name of thy Lord Who createth.[1] The Prophet, may Allāh bless him, went to Ubayyi Ibn Ka'b and said: Gabriel has asked me to come to you so that you may learn and commit it to memory. Thereupon Ubayyi Ibn Ka'b said: O Apostle of Allāh! did Allāh mention me by name? He replied: Yes.

'Affān Ibn Muslim informed us; (he said): Wuhayb Ibn Khālid informed us; (he said): Khālid al-Ḥadhdh a informed us on the authority of Abu Qilābah, he on the authority of Anas Ibn Mālik, he on the authority of the Prophet, may Allāh bless him; he said: The best reader (of the *Qur'ān*) among my people is Ubayyi Ibn Ka'b.

Al-Mu'alla Ibn Asad informed us; (he said): 'Abd al-Wāḥid Ibn Ziyād informed us; (he said): Abu Farwah informed us; (he asid): I heard 'Abd al-Raḥmān Ibn Abi Layla saying: 'Umar Ibn al-Khaṭṭāb said: Ubayyi is the best of us in reading (the *Qur'ān*).

[**P. 104**] *'Abd Allāh Ibn Mas'ūd.*

Abu Mu'āwiyah al-Ḍarīr informed us; (he said): al-A'mash informed us on the authority of Abu Ẓabyān, he on the authority of Ibn 'Abbās, he asked: Which of the two readings (of the *Qur'ān*) do you prefer? He (Abu Ẓabyān) said: We replied: The reading of 'Abd Allāh. Thereupon he said: Verily the *Qur'ān* was recited (by Gabriel) before the Apostle of Allāh, may Allāh bless him, once in every Ramaḍān, except the year in which he breathed his last, when it was recited twice. Then 'Abd Allāh Ibn Mas'ūd came to him (Prophet) and he learnt what was abrogated or altered.

Yaḥya Ibn 'Īsa al-Ramli informed us on the authority of Sufyān, he on the authority of al-A'mash, he on the authority of

1 *Sūrah*, 96.

Abu al-Ḍuḥa, he on the authority of Masrūq; he said: 'Abd Allāh said: No *sūrah* was revealed but I know about what it was revealed. If I had known any one knowing more of the Book of Allāh than me, and if the camels or other riding beasts had carried me there, I must have gone to him.

Abu Mu'āwiyah al-Ḍarīr informed us; (he said): al-A'mash informed us on the authority of Ibrāhīm; he said: 'Abd Allāh said: I learnt more than seventy *sūrahs* from the lips of the Apostle of Allāh, may Allāh bless him.

Wahb Ibn Jarīr Ibn Ḥāzim informed us; (he said): Shu'bah informed us on the authority of Ibrāhīm Ibn Muhājir, he on the authority of Ibrāhīm, he on the authority of 'Abd Allāh; (second chain) Abu Nu'aym al-Faḍl Ibn Dukayn informed us; (he said): Abu al-Aḥwaṣ informed us on the authority of Sa'īd Ibn Masrūq, he on the authority of Abu al-Ḍuḥa, he on the authority of 'Abd Allāh; he said: The Apostle of Allāh, may Allāh bless him, said to me: Recite (the *Qur'ān*) before me. Thereupon I said: How can I repeat before you and it has been revealed on you. He said: I like it. Wahb said in his version: I desire to hear it from others. He ('Abd Allāh) said: I recited the *sūrah* of *al-Nisa* before him, till I reached the verse: But how (will it be with them) when We bring of every people a witness and We bring thee (O Muḥammad) a witness against them.[1] Abu Nu'aym said in his version: Thereupon he said: It is enough. Both of them said: Then I saw him that the eyes of the Prophet, may Allāh bless him, were filled with tears, and he said: Whoever seeks pleasure in reciting the *Qur'ān* according to its fresh reading he should recite after the reading of Ibn Umm 'Abd.

'Abd Allāh Ibn Numayr informed us; (he said): al-A'mash informed us on the authority of Muslim Ibn Ṣubayḥ, he on the authority of Masrūq; he said: I associated with the Companions of Muḥammad, may Allāh bless him, and I found them like pools. There are pools some of which satisfy one man, the others two

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1 *Sūrah* 4, Verse 41.

men, the others ten men and yet the others one hundred men. But there is a pool, to which if all the people of the earth come, it will satisfy them. I found 'Abd Allāh Ibn Mas'ūd like that pool.

'Affān Ibn Muslim informed us; (he said): 'Abd al-Wāḥid Ibn Ziyād informed us; (he said): Sulaymān al-A'mash informed us on the authority of Mālik Ibn al-Ḥārith, he on the authority of Abu al-Aḥwaṣ; he said: There was a party of the Companions of the Prophet, may Allāh bless him; or he said: There were several Companions of the Prophet, may Allāh bless him, in the house of Abu Mūsa; who were reciting the *Qur'ān*. He (Abu al-Aḥwaṣ) said: 'Abd Allāh got up and went out. Thereupon Abu Mas'ūd said: He is the best knowing of those who have remained here or who are at some other place of what Allāh revealed to Muḥammad, may Allāh bless him. He (Abu al-Aḥwaṣ) said: Thereupon [**P. 105**] Abu Mūsa said: If it is so he will be listened to when we are hidden and he will be present when we are not.

Wakī' Ibn al-Jarrāḥ informed us on the authority of Ismā'īl Ibn Khālid, he on the authority of Abu 'Amr al-Shaybāni; he said: Abu Mūsa al-Ash'ari said: Do not put questions to me as long as this learned man, that is Ibn Mus'ūd, is among you.

Abu al-Walīd Hishām al-Ṭayālisi informed us; (he said): Sharīk informed us on the authority of Abu Ḥaṣīn, he on the authority of Abu 'Aṭiyyah al-Hamdāni; he said: I was sitting with 'Abd Allāh Ibn Mas'ūd when a man came to him and put a question. Thereupon he asked: Have you asked any one else besides me? He replied: Yes! I have asked Abu Mūsa. Then he informed him of his answer but 'Abd Allāh opposed him. Then he stood and said: Do not put question to me while this learned man is amidst you.

Yaḥya Ibn 'Abbād informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of 'Āṣim Ibn Bahdalah, he on the authority of Zirr Ibn Ḥubaysh he on the authority of Ibn Mas'ūd; he said: I learnt seventy *sūrahs* from the lips of the

Apostle of Allāh, may Allāh bless him, and there is none to contend with me.

'Affān Ibn Muslim informed us; (he said): 'Abd al-Wāḥid Ibn Ziyād informed us; (he said): Sulaymān al-A'ma<u>sh</u> informed us on the authority of <u>Sh</u>aqīq Ibn Salamah; he said: 'Abd Allāh Ibn Mas'ūd delivered a sermon to us when the order concerning uniform reading of the *Qur'ān* was issued, as it was issued. He (<u>Sh</u>aqīq) said: He mentioned about deceit and said: Who so deceived, will bring his deceit on the Day of Resurrection.[1] The people have been guilty of deceit in the reading of the *Qur'ān*. I like it better to read according to the recitation of him (Prophet) whom I love more than that of Zayd Ibn <u>Th</u>ābit. By Him besides Whom there is no god! I learnt more than seventy *sūrahs* from the lips of the Apostle of Allāh, may Allāh bless him, while Zayd Ibn <u>Th</u>ābit was a youth, having two locks and playing with the youth. Then he said: By Him besides Whom there is no god! If I know any one to be more conversant with the Book of Allāh than me, and if the camels could carry me to him, I shall surely go to him. Then 'Abd Allāh went away. <u>Sh</u>aqīq said: Subsequently I sat in the circles of the Companions of the Apostle of Allāh, may Allāh bless him, and others but none contradicted his statement.[2]

Abu Mu'āwiyah al-Ḍarīr and 'Abd Allāh Ibn Numayr informed us; they said: Al-A'ma<u>sh</u> informed us on the authority of Zayd Ibn Wahb; he said: One day 'Abd Allāh came while 'Umar was sitting. When he saw him, he said: (He is) a box full of intelligence. Some times al-A'ma<u>sh</u> said: of knowledge.

Ma'an Ibn 'Īsa informed us; (he said): Mu'āwiyah Ibn Ṣāliḥ informed us on the authority of Asad Ibn Wadā'ah: Verily 'Umar mentioned Ibn Mas'ūd and said: (He is) a box full of knowledge for which I honoured the people of al-Qādisiyah.

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1 *Sūrah* III, Verse 161.

2 It may be noted that al-A'ma<u>sh</u> has been accused of relating on untrustworthy authorities. Tr.

Abu Mūsa al-Ash'ari.

Sufyān Ibn 'Uyaynah informed us on the authority of al-Zuhri, he on the authority of 'Urwah, he on the authority of 'Āyishah ; (second chain) Yazīd Ibn Hārūn informed us ; (he said): Muhammad Ibn 'Amr informed us on the authority of Abu Salamah, he on the authority of [P. 106] 'Āyishah ; (third chain) 'Abd Allāh Ibn Numayr informed us on the authority of Mālik, he on the authority of 'Abd Allāh Ibn Buraydah, he on the authority cf his father: That the Apostle of Allāh, may Allāh bless him, heard Abu Mūsa al-Ash'ari reciting (he *Qur'ān*) and remarked that some of the musical instruments of the children of David were bestowed on him.

'Affān Ibn Muslim informed us ; (he said) : Hammād Ibn Salamah informed us on the authority of Thābit, he on the authority of Anas ; (he said) : Verily Abu Mūsa al-Ash'ari stood up one night to offer prayers. The wives of the Prophet, may Allāh bless him, heard his voice. He had a very sweet voice, so they stood up to hear. When it was morning it was said to him, that the wives (of the Prophet) were hearing him. Thereupon he said : If I had known it, I would have recited it better for you (women) and excited desire in you (women). Hammād said : I would have recited it better for you (men) and excited desire in you (men).

Abu Usāmah Hammād Ibn Usāmah, Wahb Ibn Jarīr Ibn Hāzim and Muslim Ibn Ibrāhīm informed us ; they said : Hishām al-Dastawā'i informed us on the authority of Qatādah, he on the anthority of Anas ; he said : Al-Ash'ari sent me to 'Umar. 'Umar asked me : How was al-Ash'ari when you left him ? I replied : I left him teaching the *Qur'ān* to the people. Thereupon he said He is prudent but do not convey it to him. Then he asked me : In what condition did you leave the Bedouins ? I said : The Ash'arīs ? He said : No ! the people of al-Baṣrah. I said : If they hear this, it will hit them hard. He said : Do not convey to them that they are Bedouins, except when Allāh bestows on them a person who leads them in holy war. Wahb Ibn Jarīr added In his version : in the path of Allāh.

Sulaymān Ibn Ḥarb and Mūsa Ibn Ismā'īl informed us; they said: Ḥammād Ibn Zayd informed us on the authority of al-Zubayr Ibn al-Khirrīt, he on the authority of Abu Labīd Limāzah Ibn Zabbār; he said: Sulaymān or some one else said: The speech of Abu Mūsa resembled a butcher who makes no mistake in knowing joints.

Yazīd Ibn Hārūn informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of Qatādah; he said: Verily Abu Mūsa said: A *qāḍi* should not pronounce his judgment till the right is manifested before him as day is distinguished from night. This reached 'Umar who said: Abu Mūsa spoke the truth.

SEVERAL OF THE LEADING PERSONS (مشائخ)

Abū Mu'āwiyah al-Ḍarīr and Muḥammad Ibn 'Ubayd informed us on the authority of al-A'mash, he on the authority of 'Amr Ibn Murrah, he on the authority of Abu al-Bakhtari; he said: We approached 'Ali and asked him about the Companions of Muḥammad, may Allāh bless him. Thereupon he said: About which of them? We said: Relate to us about 'Abd Allāh Ibn Mas'ūd. He said: He acquired knowlege of *al-Qur'ān* and *al-sunnah* then he became perfect in it and that knowledge sufficed him. He (Abu al-Bakhtari) said: We said: Relate to us about Abu Mūsa. He said: He was dyed with knowledge then he came out of it. He (Abu al-Bakhtari) said: We said: Relate to us about 'Ammār Ibn Yāsir. Thereupon he said: He is a believer who forgets (things) and when he is reminded he recollects. He (Abu al-Bakhtari) said: We said: Relate to us about Ḥudhayfah. Thereupon he said: Among the Companions of Muḥammad he knows most about the hypocrites. He (Abu al-Bakhtari) said: We said: Relate to us about Abu Dharr. He said: He acquired knowledge; but subsequently he became weak [P. 107]. He (Abu al-Bakhtari) said: We said: Inform us about Salmān. He said: He found the knowledge of the ancient and later (ages).[1] He is an

1 العلم الاول والعلم الآخر

ocean, the depth of which cannot be gauged, even by us the people of the House-hold. He (Abu al-Bākhtari) said: O Amīr al-Mūminīn! inform us about yourself. He said: You also want (information about me). I was privileged to receive (knowledge) when I asked and when I kept quiet its (bestowal) was commenced.

'Abd al-Wahhāb Ibn 'Āṭa al-'Ijli informed us on the authority of Sa'īd Ibn Abi 'Arūbah, he on the authority of Qatādah; (Second chain) Isḥāq Ibn Yūsuf al-Azraq al-Wāsiṭi informed us on the authority of Abu 'Awn, he on the authority of Muḥammad Ibn Sīrīn; (he said): That the Prophet, may Allāh bless him, said to Abu al-Darda 'Uwaymir: Salmān is more knowing than you.

Wakī' Ibn al-Jarrāḥ informed us on the authority of al-A'mash, he on the authority of Abu Ṣāliḥ, he on the authority of the Prophet, may Allāh bless him, he said: May Salmān's mother be berefit of him! he is satiated with knowledge.

Mu'ādh Ibn Jabal, may Allāh show him mercy

Muḥammad Ibn 'Umar informed us on the authority of Sulaymān Ibn Bilāl and al-Nu'mān Ibn 'Umārah Ibn Ghaziyyah, he on the authority of Muḥammad Ibn Ka'b al-Quraẓi; he said: The Apostle of Allāh, may Allāh bless him, said: Mu'ādh Ibn Jabal will come on the day of resurrection before the learned at a distance of vision (from others).

Abu Mu'āwiyah al-Ḍarīr informed us on the authority of Abu Isḥāq i.e., al-Shaybāni, he on the authority of Abu 'Awn; he said: The Apostle of Allāh, may Allāh bless him, said: Mu'ādh will be before the learned at a distance of vision on the day of resurrection.

Isḥāq Ibn Yūsuf al-Azraq informed us on the authority of Hishām, he meant Ibn Ḥassān; he on the authority of al-Ḥasan; (second chain) Sulaymān Ibn Ḥarb informed us; (he said): Ḥammād Ibn Salamah informed us on the authority of Thābit, he on the authority of al-Ḥasan; he said: The Apostle of Allāh, may Allāh bless him, said: There will be a separate seat (نبذة) for

Mu'ādh Ibn Jabal before the learned on the day of resurrection.

Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways al-Madani informed us; (he said): Sulaymān Ibn Bilāl related to me on the authority of 'Amr Ibn Abi 'Amr, he on the authority of Muḥammad Ibn Ka'b al-Quraẓi; he said: The Apostle of Allāh, may Allāh bless him, said: Verily Mu'ādh Ibn Jabal is before the learned at a distance of vision (from them).

'Affān Ibn Muslim informed us; (he said): Wuhayb informed us; (he said): Khālid informed us on the authority of Abu Qilābah, he on the authority of Anas Ibn Mālik, he on the authority of the Prophet, may Allāh bless him, he said: The most knowing of (things) lawful and unlawful among my followers is Mu'ādh Ibn Jabal.

Yazīd Ibn Hārūn informed us; (he said): Shu'bah Ibn al-Ḥajjāj informed us on the authority of Abu 'Awn Muḥammad Ibn 'Ubayd Allāh, he on the authority of al-Ḥārith Ibn 'Amr al-Thaqafi, the son of al-Mughīrah's brother; (he said): Our preceptors informed us on the authority of Mu'ādh Ibn Jabal; he said: When the Apostle of Allāh, may Allāh bless him, sent me to al-Yaman, he asked me: How will you judge (the cases) if you happen to judge? He (Mu'ādh) said: I said: I shall judge according to what is in the Book of Allāh. He asked: If there be nothing in the Book of Allāh. He (Mu'ādh) said: I replied: I shall judge as the Apostle would have judged. He said: If there be a problem like which the Apostle did not decide? He (Mu'ādh) said: I replied: I shall try to do it and I shall spare no pains. He (Mu'ādh) said: He patted my chest [**P. 108**] and said: All praise be to Allāh to corroborate what pleases the Apostle of Allāh.

Muḥammad Ibn 'Umar informed us; (he said): Isḥāq Ibn Yaḥya Ibn Ṭalḥah informed us on the authority of Mujāhid: (he said): Verily the Apostle of Allāh, may Allāh bless him, marched to Ḥunayn, he left Mu'ādh Ibn Jabal to be in charge at Makkah to teach jurisprudence and the reading of the *Qur'ān* to its people.

Muḥammad Ibn 'Umar informed us; (he said): Mūsa Ibn Ubayyi Ibn Rabāḥ informed us on the authority of his father; he

said : 'Umar Ibn al-Khaṭṭāb delivered a sermon at Jābiyah, during the course of which he said : He, who wants to put a question on jurisprudence, should approach Mu'ādh Ibn Jabal.

Muḥammad Ibn 'Umar informed us; (he said): Ayyūb Ibn al-Nu'mān Ibn 'Abd Allāh Ibn Ka'b Ibn Mālik informed us on the authority of his father, he on the authority of his (Ayyūb's) grandfather ; he said: When Mu'ādh Ibn Jabal exited to Syria, 'Umar Ibn al-Khaṭṭāb used to say: There is vacuum at al-Madīnah and among its people in the matter of jurisprudence and in the deliverance of *fatwās*. I talked to Abu Bakr, may Allāh show him mercy, to detain him as the people needed him. He declined to do so and said: I shall not detain a man who intends to participate in a holy war in search of martyrdom. Thereupon I said: By Allāh! martyrdom can be bestowed on a person who is in his bed in his house and unconnected with the city.[1] Ka'b Ibn Mālik said: Mu'ādh Ibn Jabal gave *fatwās* during the life time of the Apostle of Allāh, may Allāh bless him, and that of Abu Bakr.

'Abd Allāh Ibn Numayr informed us; (he said): Sa'īd Ibn Abi 'Arūbah informed us on the authority of Shahr Ibn Ḥawshab; he said: 'Umar Ibn al-Khaṭṭāb said : When the learned will come on the day of resurrection, Mu'ādh Ibn Jabal will be ahead of them at a distance of a stone's throw.

Muḥammad Ibn al-Fuḍayl Ibn Ghazwān al-Ḍabbi informed us on the authority of Bayān, he on the authority of 'Āmir ; he said : Ibn Mas'ūd said : Verily Mu'ādh was a nation obedient to Allāh, by nature upright, and he was not of idolaters.[2] He ('Āmir), said : A man said to him : O Abu 'Abd al-Raḥmān ! You have forgotten it (verse). He said : No. We compared him with Ibrāhīm. *Al-Ummah* means a person who teaches people virtue and *al-qānit* means one who is obedient.

Ismā'īl Ibn Ibrāhīm al-Asadi informed us on the authority of Manṣūr Ibn 'Abd al-Raḥmān, he on the authority of al-Sha'bi ;

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1 و الله ان الرجل ليرزق الشهادة و هو على فراشه و فى بيته عظيم الغنى من مصره

2 *Al-Qur'ān, Sūrah* XVI, Verse 120.

(he said): Farwah Ibn Nawfal al-Ashja'i informed us; he said: Ibn Mas'ūd said: Verily Mu'ādh Ibn Jabal was a nation, obedient to Allāh, by nature upright and he was not of the idolaters.[1] Thereupon I said: It is a mistake, O Abu 'Abd al-Raḥmān! Allāh has said: Verily Ibrāhīm was a nation, obedient to Allāh, by nature upright and he was not of the idolaters.[1] He repeated it before me and said: Verily Mu'ādh Ibn Jabal was a nation, obedient to Allāh, by nature upright and he was not of the idolaters.[1] Then I realised that he had said it intentionally, and so I kept quiet. Then he asked: Do you know what is *al-Ummah* and what is *al-qānit*? I replied: Allāh knoweth the best. Thereupon he said: *Al-Ummah* signifies one who teaches virtue to people; and *al-qānit* signifies one who is obedient to Allāh and His Apostle, and it is because Mu'ādh taught virtue to people and he was obedient to Allāh and His Apostle (that I have mentioned it.)

Isḥāq Ibn Yūsuf al-Azraq and al-Faḍl Ibn Dukayn informed us; they said: [P. 109] Zakariyya Ibn Abi Zā'idah informed us; (second chain) Wahb Ibn Jarīr Ibn Ḥāzim informed us; (he said): Shu'bah informed us on the authority of Firās and Mujāhid; (third chain) al-Faḍl Ibn Dukayn and Qabīṣah Ibn 'Uqbah informed us; they said: Sufyān informed us on the authority of Firās; they all on the authority of al-Sha'bi, he on the authority of Masrūq; he said: We were with Ibn Mas'ūd when he said that Mu'ādh Ibn Jabal was a nation obedient to Allāh, by nature upright. Farwah Ibn Nawfal said: O Abu 'Abd al-Raḥmān! have you forgotten, do you mean Ibrāhīm? He said: Did you hear me mentioning Ibrāhīm? Verily we were comparing Mu'ādh with Ibrāhīm or (he said): he was compared with him. He (Masrūq) said: A man said to him: What is *al-Ummah*? He replied: It signifies one who teaches virtue to people, and *al-qānit* signifies who obeys Allāh and His Apostle.

'Abd Allāh Ibn Ja'far al-Raqqi informed us; (he said): 'Ubayd Allāh Ibn 'Amr informed us on the authority of 'Abd al-

1 *Al-Qur'ān, Sūrah* XVI. Verse 120.

Mālik Ibn 'Umayr, he on the authority of Abu al-Aḥwaṣ; he said: One day while Ibn Mas'ūd was talking to his companions, he said: Verily Mu'ādh was a nation, obedient to Allāh, by nature upright he was not of the idolaters.[1] He (Abu al-Aḥwaṣ) said: Thereupon a man said: O Abu 'Abd al-Raḥmān! Verily Ibrāhīm was a nation obedient. The man thought Ibn Mas'ūd had confounded (it). Thereupon Ibn Mas'ūd asked: Do you know what is *al-Ummah*? They said: What is *al-Ummah*? He replied: One who teaches virtue to the people. Then he said: Do you know what is *al-qānit*? They said: No. He said: *Al-qānit* is one who is obedient to Allāh.

Qabīṣah Ibn 'Uqbah informed us; (he said): Sufyān informed us on the authority of Thawr, he on the authority of Khālid Ibn Ma'dān; he said: 'Abd Allāh Ibn 'Amr used to say: Relate to us on the authority of two wise persons. Thereupon he was asked: Who are those two wise persons? He replied: Mu'ādh and Abu al-Darda.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; (he said): Abu Shihāb informed us on the authority of al-A'mash; he said: Mu'ādh said: Acquire knowledge from whither it comes to you.

CHAPTER (باب) THE LEARNED AND THOSE WHO GAVE *FATWAS* FROM AMONG THE COMPANIONS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Muḥammad Ibn 'Umar al-Aslami informed us; (he said): Jāriyah Ibn Abi 'Imrān informed us on the authority of 'Abd al-Raḥmān Ibn al-Qāsim, he on the authority of his father; Verily when Abu Bakr confronted with an important affair, about which he needed council of the wise and the jurists, he called some Muhājirs and Anṣārs. He called 'Umar, 'Uthmān, 'Ali,

1 *Al-Qur'ān, Sūrah* XVI, Verse 120.

'Abd al-Raḥmān Ibn 'Awf, Mu'ādh Ibn Jabal, Ubayyi Ibn Ka'b and Zayd Ibn Thābit, everyone of whom gave *fatwās* during the Caliphate of Abu Bakr. The cases of the people for *fatwās* were referred to them. This continued till the end of Abu Bakr's life. When 'Umar became the Wāli he also called the same persons, and they continued to give *fatwās*. While he was Caliph, cases were referred to 'Uthmān, Ubayyi and Zayd.

Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of Mūsa Ibn Maysarah, he on the authority of Muḥammad Ibn Abi Ḥaythamah, he on the authority of his father; he said: Of those who [P. 110] gave *fatwās* during the life of the Apostle of Allāh, may Allāh bless him, were three Muhājirs and three Anṣārs—'Umar, 'Uthmān, 'Ali, and Ubayyi Ibn Ka'b, Mu'ādh Ibn Jabal and Zayd Ibn Thābit.

Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of al-Fuḍayl Ibn Abi 'Abd Allāh, he on the authority of 'Abd Allāh Ibn Dīnār al-Aslami, he on the authority of his father; he said: When 'Umar was confronted with an important problem in his Caliphate, he consulted advisers (اهل الشورى) of whom Mu'ādh Ibn Jabal, Uhayyi Ibn Ka'b and Zayd Ibn Thābit were from the Anṣārs.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn 'Imrān Ibn Abi Anas informed us on the authority of his father, he on the authority of Sulaymān Ibn Yasār, he on the authority of al-Miswar Ibn Makhramah; he said: Among the Companions of the Apostle of Allāh, may Allāh bless him, knowledge was perfected in six persons—'Umar, 'Uthmān, 'Ali, Mu'ādh Ibn Jabal, Ubayyi Ibn Ka'b and Zayd Ibn Thābit.

Al-Faḍl Ibn Dukayn informed us; (he said): al-Qāsim Ibn Ma'n informed us on the authority of Manṣūr, he on the authority of Muslim, he on the authority of Masrūq; he said: I smelt (i. e.) I closely watched the Companions of the Apostle of Allāh, may Allāh bless him, and found that knowledge was perfected in six

of them—'Umar, 'Ali, 'Abd Allāh, Mu'ādh, Abu al-Darda and Zayd Ibn Thābit. Then I smelt (i.e.), I closely watched these six and discovered that knowledge was perfected in 'Ali and 'Abd Allāh.

Al-Hasan Ibn Mūsa al-Ashyab informed us; (he said): Zuhayr Ibn Mu'āwiyah informed us ; (he said) : Jābir informed us on the authority of 'Āmir ; he said : After the Prophet, may Allāh bless him, the learned of this nation (أمة) were six—'Umar, 'Abd Allāh and Zayd Ibn Thābit ; when 'Umar said something and they two said something, their statement confirmed to that of 'Umar ; other three were 'Ali, Ubayyi Ibn Ka'b and Abu Mūsa al-Ash'ari ; when 'Ali said some thing and they two said something, their statement confirmed to that of 'Ali.

'Ubayd Allāh Ibn Mūsa informed us ; (he said) : Ḥasan Ibn Ṣāliḥ informed us on the authority of Muṭarrif ; (he said) : 'Āmir related to me on the authority of Masrūq ; he said : Among the Companions of the Apostle of Allāh, may Allāh bless him, those who gave *fatwās* were 'Umar, 'Ali, Ibn Mas'ūd, Zayd, Ubayyi Ibn Ka'b and Abu Mūsa al-Ash'ari.

'Affān Ibn Muslim informed us ; (he said): Wuhayb informed us ; (he said) : Dāwūd informed us on the authority of 'Āmir ; he said : The Judges (*qāḍīs*) of this *Ummah* were four ; 'Umar, 'Ali, Zayd and Abu Mūsa al-Ash'ari ; and the wise (دهاة) of this *Ummah* were four—'Amr Ibn al'-Āṣ, Mu'āwiyah Ibn Abi Sufyān, al-Mughīrah Ibn Shu'bah and Ziyād.

Abu Mu'āwiyah al-Ḍarīr (blind) informed us ; (he said) : al-A'mash informed us on the authority of Shaqīq, he on the authority of Masrūq, he on the authority of 'Abd Allāh Ibn 'Amr Ibn al-'Āṣ ; he said : The Apostle of Allāh, may Allāh bless him, said : Learn *al-Qur'ān* from four persons 'Abd Allāh Ibn Mas'ūd, Ubayyi Ibn Ka'b, Mu'ādh Ibn Jabal and Sālim, the *mawla* (enfranchised slave) of Abu Ḥudhayfah.

Abu Ḍamrah Anas Ibn 'Iyāḍ al-Laythi and 'Abd Allāh Ibn Numayr al-Hamdāni informed us on the authority of 'Ubayd

Allāh Ibn 'Umar, he on the authority of Nāfi', he on the authority of Ibn 'Umar; he said: When [P. 111] the first party of Muhājirs came from Makkah to al-Madīnah before the arrival of the Apostle of Allāh, may Allāh bless him; they stopped at al-'Uṣabah which is in the vicinity of Quba. There Sālim, the *mawla* (enfranchised slave) of Abu Ḥudhayfah, led them in prayers because he knew the *Qur'ān* better than all others. 'Abd Allāh Ibn Numayr said in his version: Among them were 'Umar Ibn al-Khaṭṭāb and Abu Salamah Ibn 'Abd al-Asad.

'Abd Allāh Ibn Salām.

Ḥammād Ibn 'Amr al-Naṣībi informed us; (he said): Zayd Ibn Rufay' informed us on the authority of Ma'bad al-Juhni, he on the authority of Yazīd Ibn 'Amīrah al-Saksaki who was a pupil of Mu'ādh, that Mu'ādh ordered him to seek knowledge with four persons—'Abd Allāh Ibn Mas'ūd, 'Abd Allāh Ibn Salām, Salmān al-Fārisi and Abu al-Darda 'Uwaymir.

Aḥmad Ibn Isḥāq al-Ḥaḍrami informed us; (he said): Wuhayb informed us; (he said): Ayyūb informed us on the authority of Abu Qilābah, he on the authority of Yazīd Ibn 'Amīrah, he on the authority of Mu'ādh similar to it.

Ḥammād Ibn 'Amr al-Naṣībi informed us; (he said): Zayd Ibn Rufay' informed us on the authority of Ma'bad al-Juhni; he said: There was a person who was called Yazīd Ibn 'Amīrah al-Saksaki who was a pupil of Mu'ādh Ibn Jabal; he related: When the last hour of Mu'ādh Ibn Jabal approached, Yazīd sat by the side of his head and began to weep. Mu'ādh saw him and asked: What makes you weep? Yazīd replied: By Allāh! I am not weeping for (the advantages of) the world that I was getting through you, but I am weeping for the knowledge that I am losing. Thereupon Mu'ādh said to him: Verily knowledge will remain and it will not vanish, so seek knowledge after me from four persons 'Abd Allāh Ibn Mas'ūd, 'Abd Allāh Ibn Salām about whom the Apostle of Allāh, may Allāh bless him, said: He is the tenth of the group of ten in heaven, 'Umar who will have no

leisure to give you knowledge and Salmān al-Fārisi. He (Ma'bad) said: Mu'ā<u>dh</u> passed away and Yazīd reached al-Kūfah. There he arrived at the sitting place (مجلس) of 'Abd Allāh Ibn Mas'ūd and met him. Then 'Abd Allāh Ibn Mas'ūd said: Verily Mu'ā<u>dh</u> Ibn Jabal was a nation obedient to Allāh, by nature upright and was not of the idolaters.[1] Thereupon his companions said: Verily Ibrāhīm was a nation, obedient to Allāh, by nature upright and was not of the idolaters.[1] Again Ibn Mas'ūd said: Verily Mu'ā<u>dh</u> Ibn Jabal was a nation obedient to Allāh, by nature upright and not of the idolaters.[1]

Abu Nu'aym al-Faḍl Ibn Dukayn informed us; (he said): Sufyān informed us on the authority of a person, he on the authority of Mujāhid (who explained the verse) and whosoever hath the true knowledge of the scriptures,[2] he said: His name was 'Abd Allāh Ibn Salām.

Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; (he said): Isrā'īl informed us on the authority of Abu Yaḥya al-Qattāt, he on the authority of Mujāhid; he said: "And a witness of the children of Israel hath already testified to the like thereof"[3] he said: His name was 'Abd Allāh Ibn Salām i.e. the reference is to his name.

Muḥammad Ibn 'Abd Allāh al-Asadi and Qabīṣah Ibn 'Uqbah informed us; they said: Sufyān informed us on the authority of 'Amr Ibn [**P. 112**] Qays, he on the authority of 'Aṭiyyah about the saying of Allāh the High: The learned of Banu Israel know him: he said: There were five persons (Israelites)—'Abd Allāh Ibn Salām, Ibn Yāmīn, <u>Th</u>a'labah Ibn Qays, Asad and Usayd.

Abu <u>Dh</u>arr.

Ḥajjāj Ibn Muḥammad informed us on the authority of Ibn Jurayj; (he said): Abu Ḥarb Ibn Abi al-Aswad informed me on the authority of Abu al-Aswad; he said: Ibn Jurayj and a member

1 *Al-Qur'ān, Sūrah* XVI, Verse 120.
2 *Ibid., Sūrah* XIII, Verse 43.
3 *Ibid., Sūrah* XLVI, Verse 10.

of Zādhān said : 'Ali, may Allāh be pleased with him, was asked about Abu Dharr. He replied : He acquired knowledge till he became disabled ; he was miser and avaricious, a miser in his faith and avaricious for knowledge. He multiplied questions, in response to which he was given or refused. He filled his container (with knowledge) to the brim. They did not know what he meant by : 'He acquired knowledge till he became disabled', if he was unable to disclose what he knew or if he was unable to present what was with him ; or if he was unable to seek what knowledge was sought from the Prophet, may Allāh bless him.

Sulaymān Ibn 'Abd al-Raḥmān al-Dimishqi informed us ; (he said) : al-Walīd Ibn Muslim informed us ; (he said) : Abu 'Amr i.e., al-Awzā'i informed us ; (he said) : Marthad or Ibn Marthad related to me on the authority of his father ; he said : I was sitting with Abu Dharr al-Ghifāri, when a man stood up and said : Has not the Amīr al-Muminīn prohibited you from giving *fatwa*? Thereupon Abu Dharr said : If you place your sword on it, pointing to his throat, to give up the word that I have heard from the Apostle of Allāh, may Allāh bless him, I shall convey it before it happens i.e., your sword enters my throat.

Wakī' Ibn al-Jarrāḥ informed us on the authority of Fiṭr Ibn Khalīfah, he on the authority of Mundhir al-Thawri, he on the authority of Abu Dharr; he said: The Apostle of Allāh, may Allāh bless him, left us as if a bird in heaven fluttered its wings, and we acquired knowledge from it.[1]

ACCOUNT OF THOSE WHO COLLECTED (VERSES) OF *QUR'ĀN* DURING THE LIFETIME OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM.

Muḥammad Ibn Yazīd al-Wāsiṭi informed us on the authority of Ismā'īl Ibn Abi Khālid, he on the authority of al-Sha'bi ; he

1 The narrator means : Our association with the Prophet and obtaining knowledge from him was of very short duration.

said: Six persons, Ubayyi Ibn Ka'b, Mu'ādh Ibn Jabal, Abu al-Darda, Zayd Ibn Thābit, Sa'd and Abu Zayd collected the *Qur'ān* during the lifetime of the Apostle of Allāh, may Allāh bless him. He said: Mujammi' Ibn Jāriyah had collected the *Qur'ān* except two or three *sūrahs*, and Ibn Mas'ūd had secured (اخذ) more than ninety *sūrahs* and the remaining ones he learnt from Mujammi'.

'Abd Allāh Ibn Numayr, Muḥammad Ibn 'Ubayd al-Ṭānāfisi, al-Faḍl Ibn Dukayn and Isḥāq Ibn Yūsuf al-Azraq informed us on the authority of Zakariyya Ibn Abi Zā'idah; (second chain) Muḥammad Ibn 'Ubayd informed us on the authority of 'Āmir al-Sha'bi; he said: The *Qur'ān* [P. 113] was fully collected by six persons of the Anṣār—Mu'ādh Ibn Jabal, Ubayyi Ibn Ka'b, Zayd Ibn Thābit, Abu al-Darda, Abu Zayd and Sa'd Ibn Ubayd. He ('Āmir) said: Al-Mujammi' had to learn one or two *sūrahs* when the Prophet, may Allāh bless him, breathed his last.

Muslim Ibn Ibrāhim informed us; (he said): Qurrah Ibn Khālid informed us; (he said): Muḥammad Ibn Sīrīn informed us; he said: Four persons—Ubayyi Ibn Ka'b, Zayd Ibn Thābit, 'Uthmān Ibn 'Affān and Tamim al-Dāri had collected the *Qur'ān* in entirety during the lifetime of the Prophet, may Allāh bless him.

Muslim Ibn Ibrāhīm informed us; (he said): Qurrah Ibn Khālid informed us; he said: I heard Qatādah saying: Ubayyi Ibn Ka'b, Mu'ādh Ibn Jabal, Zayd Ibn Thābit and Abu Zayd recited the *Qur'ān* in the lifetime of the Apostle of Allāh, may Allāh bless him. He (Qurrah) said: I asked who was Abu Zayd? He replied: One of the uncles of Anas.

Hawdhah Ibn Khalifah informed us; (he said): 'Awf informed us on the authority of Muḥammad; he said: When the Apostle of Allāh, may Allāh bless him, breathed his last, not more than four persons had the *Qur'ān* in its entirety. All of them were Anṣārs, and there is a difference about the fifth one. The persons of the Anṣārs who had collected it in entirety were Zayd Ibn

Thābit, Abu Zayd, Mu'ādh Ibn Jabal and Ubayyi Ibn Ka'b, and the person about whom there is a difference was Tamīm al-Dāri.

'Affān Ibn Muslim informed us; (he said): Hammām informed us on the authority of Qatādah; he said: I asked Anas as to who had collected the *Qur'ān* in entirety in the lifetime of the Apostle of Allāh, may Allāh bless him? He replied: There were four persons, all of whom were Anṣārs—Ubayyi Ibn Ka'b Mu'ādh Ibn Jabal and Zayd Ibn Thābit and another person from the Anṣārs who was called Abu Zayd.

Muḥammad Ibn 'Umar informed us; (he said): Ma'mar informed us on the authority of Qatādah, he on the authority of Anas Ibn Malik; he said: Four persons Ubayyi Ibn Ka'b, Mu'ādh Ibn Jabal, Zayd Ibn Thābit and Abu Zayd collected the *Qur'ān* during the lifetime of the Apostle of Allāh, may Allāh bless him.

Aḥmad Ibn Muḥammad al-Azraqi informed us; (he said): Muslim Ibn Khālid informed us on the authority of 'Abd al-Rahīm Ibn 'Umar, he on the authority of Muḥammad Ibn Ka'b al-Quraẓi; he said: Five persons among the Anṣārs collected the *Qur'ān* in its entirety, during the lifetime of the Apostle of Allāh may Allāh bless him. They were Mu'ādh Ibn Jabal, 'Ubādah Ibn al-Ṣāmit, Ubayyi Ibn Ka'b, Abu Ayyūb and Abu al-Darda.

'Ārim Ibn al-Faḍl informed us; (he said): Ḥammād Ibn Zayd informed us on the authority of Ayyūb and Hishām; they on the authority of Muḥammad; he said: Four persons—Ubayyi Ibn Ka'b, Mu'ādh Ibn Jabal, Zayd Ibn Thābit and Abu Zayd collected the *Qur'ān* in its entirety during the lifetime of the Apostle of Allāh, may Allāh bless him. They differed about two persons; some of them said: There were 'Uthmān and Tamīm al-Dāri; and the others said: They were 'Uthmān and Abu al-Darda.

Muhammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of Muslim Ibn Yasār, he on the authority of Ibn Marsa, a *mawla* of the Quraysh; he said: 'Uthmān Ibn 'Affān collected the *Qur'ān* in entirety during the Caliphate of 'Umar.

Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways informed us; (he said): Sulaymān Ibn Bilāl informed us on the authority of Sa'd Ibn Isḥāq Ibn 'Ujrah, [P. 114] he on the authority of Muḥammad Ibn Ka'b al-Quraẓi; he said: Five persons from among the Anṣārs collected the *Qur'ān* in its entirety during the lifetime of the Prophet, may Allāh bless him. They were Mu'ādh Ibn Jabal, 'Ubādah Ibn al-Ṣāmit, Ubayyi Ibn Ka'b, Abu Ayyūb and Abu al-Darda. During the Caliphate of 'Umar Ibn al-Khaṭṭāb, Yazīd Ibn Abi Sufyān wrote to him: Verily the people of Syria have increased in numbers and cities are full to capacity. Now they are in need of some one who teaches them the *Qur'ān* and imparts instruction in religious law (يفقههم). O Amīr al-Muminīn! assist me in procuring persons who can teach them. Thereupon 'Umar called these five persons and said to them: Your brethren in Syria have sought my assistance in finding those persons who can teach them the *Qur'ān* and instruct them in sacred law (يفقههم). So, help me with three from among you, may Allāh show you mercy! If you like you can draw lots, and if three of you agree you should proceed (thither). They replied: We do not want to draw lots, as this man, i.e. Abu Ayyūb, he is old and as regards this man, i.e., Ubayyi Ibn Ka'b, he is ill. Subsequently Mu'ādh, 'Ubādah and Abu al-Darda departed. Then 'Umar said to them: Begin from Emessa, because you will find there people of different calibres. Some one of them will be able to learn. When you observe this, entrust a party of people to him. When you are satisfied, one of you should remain there, the other should go to Damascus and the third one to Palestine. They arrived at Emessa and stayed there till they were satisfied with the people. Then 'Ubādah remained there, Abu al-Darda went to Damascus, and Mu'ādh to Palestine. Mu'ādh died in the year of the plague of 'Amwās, 'Ubādah then went to Palestine where he also died; but Abu al-Darda remained at Damascus till his death.

Rawḥ Ibn 'Ubādah and 'Abd al-Wahhāb Ibn 'Aṭa informed us; they said: Hishām Ibn Abi 'Abd Allāh informed us on the authority of Abu al-'Ala Burd, he on the authority of Sulaymān

Ibn Mūsa; (second chain) Kat͟hīr Ibn His͟hām informed us on the authority of Ja'far Ibn Burqān: Verily Abu al-Darda said: None becomes a scholar unless he be a student, and none becomes a scholar unless he puts knowledge into practice.

'Ārim Ibn al-Faḍl informed us; (he said): Ḥammād Ibn Zayd informed us; (second chain) al-Mu'alla Ibn Asad informed us on the authority of Wahb; both of them on the authority of Ayyūb, he on the authority of Abu Qilābah that Abu al-Darda used to say: You will not have proficiency in Jurisprudence (فقه) unless you see i.e. comprehend aspects of the *Qur'ān*.

Ya'qūb Ibn Isḥāq al-Ḥaḍrami informed us; (he said): S͟hujā' Ibn Abi S͟hujā' informed us; (he said): Mu'āwiyah Ibn Qurrah informed us; he said: Abu al-Darda said: Seek knowledge; if you are unable (to do it) love men of learning; if you cannot love them, do not be inimical to them.

Yaḥya Ibn 'Abbād and Muslim Ibn Ibrāhīm informed us; they said: Al-Ḥārit͟h Ibn 'Ubayd informed us on the authority of Mālik Ibn Dinār; he said: Abu al-Darda said: Sufferings of one whose knowledge increases also increase. Yaḥya Ibn 'Abbād said in his version: He said: The most dreadful of questions to be put to me on the day of resurrection would be: Did you acquire knowledge? I will say: Yes. Then I will be asked: Did you put into practice what you learnt.

I have been informed on the authority of Mis'ar Ibn Kidām, he on the authority of al-Qāsim Ibn 'Abd [P. 115] al-Raḥmān; he said: Abu al-Darda was one of those, on whom knowledge was bestowed.

I have been informed on the authority of Mu'āwiyah Ibn Ṣāliḥ al-Ḥaḍrami, he on the authority of 'Abd al-Raḥmān Ibn Jubayr Ibn Nufayr; he said: Mu'āwiyah said: Behold! Abu al-Darda is one of the wise (حكما). Behold! 'Amr Ibn al-'Āṣ is one of the wise. Behold! Ka'b al-Aḥbār is one of the learned. Although knowledge was with him like fruits, yet we were neglecting him.

Zayd Ibn Thābit.

Yaḥya Ibn 'Īsa al-Ramli informed us; (he said): al-A'mash informed us on the authority of Thābit Ibn 'Ubayd Allāh, he on the authority of Zayd Ibn Thābit; he said: The Apostle of Allāh, may Allāh bless him, said to me: Letters come to me and I do not like that every one should read them. You should learn Hebrew script or he said: Syriac script. I replied: Allright (نعم) He (Zayd) said: I learnt it in seventeen days.

Muḥammad Ibn Mu'āwiyah al-Naysāburi informed us; (he said): 'Abd Raḥmān Ibn Abi al-Zinād informed us on the authority of his father, he on the authority of Khārijah Ibn Zayd, he on the authority of Zayd Ibn Thābit; he said: When the Apostle of Allāh, may Allāh bless him, arrived at al-Madīnah, he said to me: Learn the script of the Jews, because I do not trust the Jews in regard to my letters. He (Zayd) said: I learnt it in less than half a month.

Ismā'īl Ibn Abān al-Warrāq informed us; (he said): 'Anbasah Ibn 'Abd al-Raḥmān al-Qurashi informed us on the authority of Umm Sa'd, she on the authority of Zayd Ibn Thābit; he said: I arrived before the Apostle of Allāh, may Allāh bless him, while he was dictating about his requirements. Then he said: Put the pen on your ear because it reminds the person dictating.

Muḥammad Ibn 'Abd Allāh al-Asadi informed us; (he said): Sufyān informed us on the authority of Abu Qilābah, he on the authority of Anas Ibn Mālik; he said: The Apostle of Allāh, may Allāh bless him, said: The most proficient of you in the knowledge of *farā'iḍ*[1] is Zayd.

'Affān Ibn Muslim informed us; (he said): Wuhayb informed us; (he said): Khālid al-Ḥadhdha informed us on the authority of Abu Qilābah, he on the authority of Anas Ibn Mālik, he on the authority of the Prophet, may Allāh bless him, he said: The most proficient among my followers in the knowledge of *farā'iḍ* is Zayd Ibn Thābit.

1 i.e. shares according to law of inheritence.

Muḥammad Ibn 'Umar informed us; (he said) : 'Abd al-Ḥamīd Ibn 'Imrān Ibn Abi Anas informed us on the authority of his father, he on the authority of Sulaymān Ibn Yasār ; he said : Neither 'Umar nor 'U<u>th</u>man preferred any one to Zayd Ibn <u>Th</u>ābit in the matter of al-*qaḍa* (judging), *al-fatwa*, *al-farā'iḍ* and *al-Qir'ah*.

Muḥammad Ibn 'Umar informed us on the authority of Mūsa Ibn 'Ulayyi Ibn Rabāḥ, he on the authority of his father; he said : 'Umar Ibn al-<u>Kh</u>aṭṭāb delivered a sermon at al-Jābiyah and said : Whoever wants to put question about the *farā'iḍ* should go to Zayd Ibn <u>Th</u>ābit.

'Affān Ibn Muslim informed us ; (he said) : 'Abd al-Wāḥid Ibn Ziyād informed us ; (he said) : al-Ḥajjāj Ibn Arṭāt informed us on the authority of Nāfi'; he said : 'Umar Ibn al-<u>Kh</u>aṭṭāb appointed Zayd Ibn <u>Th</u>ābit as a *qāḍi* [P. 116] and fixed salary for him (فرض رزقا).

Muḥammad Ibn 'Umar informed us ; (he said) : Jāriyah Ibn Abi 'Imrān informed us on the authority of 'Abd al-Raḥmān Ibn al-Qāsim, he on the authority of his father ; he said : 'Umar used to leave Zayd Ibn <u>Th</u>ābit behind (استخلاف) to be in charge of the administration whenever he undertook a journey or he said on the occasion of every journey he undertook. He used to despatch the people to different cities, but he sent him (Zayd) on important expeditions. He ('Umar) was asked to send certain persons mentioned by name, and the name of Zayd Ibn <u>Th</u>ābit was also mentioned. Thereupon he used to say : The position of Zayd is not lowered with me but the people of the city are in need of Zayd, because they find with him what they need for the problems which confront them and they do not find that with others.

Muḥammad Ibn 'Umar informed us ; (he said) : Muḥammad Ibn Muslim Ibn Jammāz informed us on the authority of 'U<u>th</u>mān Ibn Ḥafṣ Ibn 'Umar Ibn <u>Kh</u>aldah al-Zurqi, he on the authority of al-Zuhri, he on the authority of Qabīṣah Ibn <u>Dh</u>uwayb Ibn Ḥalḥalah ; he said : Zayd Ibn <u>Th</u>ābit was the head of *qaḍa*, *fatwa*, *qir'ah* and *farā'iḍ* at al-Madīnah during the Caliphate of 'Umar, 'U<u>th</u>man and 'Ali during his '(Ali's) stay at al-Madīnah ; and five

years after that. He continued even after 40 H. when Mu'āwiyah took over the reins of government till his (Zayd's) death in 45 H.

Al-Faḍl Ibn Dukayn informed us; (he said): Razīn Bayyā' al-Rummān (seller of pomegranates) informed us on the authority of al-Sha'bi; he said: Ibn 'Abbās held the stirrup of Zayd Ibn Thābit and said: This is done with learned and the elders.[1]

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us; (he said): Muḥammad Ibn 'Amr informed us on the authority of Abu Salamah, he on the authority of Ibn 'Abbās who had held the stirrup of Zayd Ibn Thābit; he said: Thereupon Zayd Ibn Thābit said to me: O son of the uncle of the Apostle of Allāh, may Allāh bless him, get aside. He replied: We show respect to our learned men and elders in this very manner.

'Affān Ibn Muslim, Wahb Ibn Jarīr Ibn Ḥāzim and Abu al-Walīd Hishām Ibn 'Abd al-Malik al-Ṭayālisi informed us; they said: Shu'bah informed us; (second chain) al-Faḍl Ibn Dukayn and al-Ḥasan Ibn Mūsa informed us; they said: Zuhayr Ibn Mu'āwiyah informed us; they (Shu'bah and Zuhayr) informed us on the authority of Abu Isḥāq, he on the authority of Masrūq; he said: I arrived at al-Madīnah and inquired about the Companions of the Prophet, may Allāh bless him, and lo! Zayd Ibn Thābit was one of those who were well versed in knowledge.

Muḥammad Ibn 'Umar informed us; (he said): Al-Ḍaḥḥāk Ibn 'Uthman related to me on the authority of Bukayr Ibn 'Abd Allāh Ibn al-Ashajj; he said: The major portion of the pronouncing of judgments Sa'īd Ibn al-Musayyib's capacity in giving *fatwa* was acquired by him from Zayd Ibn Thābit. Seldom it happened that a case for decision or *fatwa* was referred to Ibn al-Musayyib in which the authority of the Companions of the Prophet, may Allāh bless him, who were out of al-Madīnah and others was quoted, when did he not inquire, what the opinion of Zayd Ibn Thābit was about it? Verily Zayd Ibn Thābit was the most well versed in matters on which he had to pronounce judgments and

1 This is how respect is paid to the learned and the elders.

possessed acumen (for judging) what was referred to him although he might have heard about it. Ibn al-Musayyib said: I do not know a saying of Zayd Ibn Thābit which is not acted upon and in favour of which a consensus of opinion has not been obtained in the East and the West. The people of Egypt (مصر) have acted upon it. From others we receive Traditions and knowledge which [P. 117] I have not seen being acted upon by the people, nor in other territories.

Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of Mūsa Ibn Maysarah, he on the authority of Sālim Ibn 'Abd Allāh; he said: The day Zayd Ibn Thābit died, we were with Ibn 'Umar and I said: A learned man from among the people died today. Thereupon Ibn 'Umar said: May Allāh show him mercy! today he was a learned man among the people in the Caliphate of 'Umar, and a great scholar among them, had sent them (learned men) to different cities having prohibited them from giving *fatwās* on the basis of their personal opinion, while Zayd Ibn Thābit remained at al-Madīnah giving *fatwās* on (the cases of) the people of al-Madīnah and others coming there.

Muḥammad Ibn 'Abd Allāh al-Asadi and Khallād Ibn Yaḥya informed us; they said: Sufyān informed us on the authority of Ismā'īl, he on the authority of al-Sha'bi; (he said): Verily Marwān seated a man behind the screen for Zayd Ibn Thābit, then he called him (Zayd) there and sat down asking questions from him. The people began to take down (notes of his answers). Zayd looked at them and said: O Marwān! excuse me, I am expressing my opinion.

Hawdhah Ibn Khalīfah informed us; (he said): 'Awf informed us; he said: It has reached me that when Zayd Ibn Thābit was buried, Ibn 'Abbās said: Thus knowledge vanishes. Then he pointed to his grave with his hand and said: When a man dies who knows what others do not know, his knowledge goes with him.

Abu al-Walid Hishām al-Ṭayālisi informed us; (he said): Abu 'Awānah informed us on the authority of Qatādah; he said: When Zayd Ibn Thābit died and was buried, Ibn 'Abbās said: Thus knowledge vanishes.

Kathīr Ibn Hishām, 'Affān Ibn Muslim, Yaḥya Ibn 'Abbād and Mūsa Ibn Ismā'īl informed us; they said: Ḥammād Ibn Salamah informed us on the authority of 'Ammār Ibn Abi 'Ammār; he said: When Zayd Ibn Thābit died, we sat with Ibn 'Abbās under the shadow of a mansion (قصر). He said: Such is the disappearance of knowledge, verily vast knowledge has been buried today.

'Ārim Ibn al-Faḍl informed us; (he said): Ḥammād Ibn Zayd informed us on the authority of Yaḥya Ibn Sa'īd; he said: When Zayd Ibn Thābit died, Abu Hurayrah said: Today the scholar of this Ummah died, perhaps Allāh will make Ibn 'Abbās a successor to him.

Abu Hurayrah.

Abu Ḍamrah Anas Ibn 'Iyāḍ al-Laythi informed us; (he said): 'Abd Allāh Ibn 'Abd al-'Azīz al-Laythi informed us on the authority of 'Amr Ibn Mirdās Ibn 'Abd al-Raḥmān al-Jundha'i, he on the authority of Abu Hurayrah; he said: The Apostle of Allāh, may Allāh bless him, said to me: Spread your cloth. I spread it. Then the Apostle of Allāh, may Allāh bless him, talked to me (حدثني) throughout the day. Then I drew it near my belly. After that I did not forget anything from what he had related to me.

Muḥammad Ibn Ismā'īl Ibn Abi Fudayk informed us on the authority of Ibn Abi Dhi'b, he on the authority of al-Maqburi, he on the authority of Abu Hurayrah; he said: I said to the Apostle of Allāh, may Allāh bless him: I heard many *ḥadīthes* from you but I have forgotten them. [**P. 118**] Thereupon he said: Spread your sheet. I spread it and he sprinkled water on it with his hand. Then he said: Draw it to yourself. I drew it and since then I have never forgotten a *ḥadīth*.

Muḥammad Ibn Ismā'īl Ibn Abi Fudayk informed us on the authority of Ibn Abi Dhi'b, he on the authority of Sa'īd Ibn Abi Sa'īd al-Maqburi, he on the authority of Abu Hurayrah ; he said : Verily I have preserved two containers (وعاء) full of *ḥadīthes* of the Apostle of Allāh may Allāh bless him. I have disseminated (the contents of) one of them. If I had disseminated the contents of the other, my gullet would have been cut.

Ma'n Ibn 'Īsa informed us ; (he said) : Mālik Ibn Anas informed us on the authority of Ibn Shihāb, he on the authority of al-A'raj, he on the authority of Abu Hurayrah ; he said : Verily people say that Abu Hurayrah narrates *ḥadīthes* in very large number. By Allāh ! had there not been two verses in the Book of Allāh, to Whom belongs glory and power, I would not have narrated a single *ḥadīth* ; and he recited : "Those who hide the proofs and guidance which We revealed.........till he reached : These it is toward Whom I relent. I am Relenting, the Merciful."[1] Then he added : Verily our brethren among the Muhājirs were engaged in their business in markets and our brethren in the Anṣārs were occupied in the management of their property while Abu Hurayrah remained with the Apostle of Allāh, may Allāh bless him, after satisfying (the hunger of) his stomach, and heard what others did not hear, and committed to memory what others did not retain.

Yaḥya Ibn 'Abbād informed us ; (he said) : Hushaym informed us on the authority of Ya'la Ibn 'Aṭa, he on the authority of al-Walīd Ibn 'Abd al-Raḥmān, he on the authority of Abu Hurayrah : Verily he (Abu Hurayrah) related a Tradition from the Prophet, may Allāh bless him : He who attends a bier, will be rewarded a *Qirāṭ*.[2] Thereupon Ibn 'Umar said : O Abu Hurayrah ! carefully examine what you relate, because you relate many Traditions from the Prophet, may Allāh bless him. He caught his hand and took him to 'Āyishah and said to her : Inform him what you have heard from the Apostle of Allāh, may

1 *Al-Qur'ān, Sūrah* IV, verse 159-60.

2 Carat, weight equal to four grains or twenty-fourth part of a *dīnār*.

Allāh blss him. She verified Abu Hurayrah's statement. Then Abu Hurayrah said: O Abu 'Abd al-Raḥmān ! by Allāh ! the planting of palms or visiting markets did not obstruct me from attending to the Prophet, may Allāh bless him. Thereupon Ibn 'Umar said: O Abu Hurayrah ! you knowing the Apostle of Allāh, may Allāh bless him, remember more than others his Traditions more than others among us.

Muḥammad Ibn Ismā'īl Ibn Abi Fudayk informed us on the authority of Ibn Abi Dhi'b, he on the authority of al-Maqburi, he on the authority of Abu Hurayrah: Verily he said: That people say: Abu Hurayrah narrates many Traditions from the Apostle of Allāh, may Allāh bless him. He said: Then I met a person and asked him: What *sūrah* did the Apostle of Allāh, may Allāh bless him, recite last night in the prayer? He replied: I do not know. Thereupon I said: Were you not present? He replied: Yes. He (Abu Hurayrah) said: I said: But I know that he recited such and such *sūrah*.

'Abd Allāh Ibn Maslamah Ibn Qa'nab al-Ḥārithi informed us; (he said): 'Abd al-'Azīz Ibn Muḥammad informed us on the authority of 'Amr Ibn 'Amr, he on the the authority of Sa'īd Ibn Abi Sa'īd, he on the authority of Abu Hurayrah: Verily he said: O Apostle of Allāh ! who would be the most fortunate with regard to your intercession (شفاعتك) on the day of resurrection ? He said: O Abu Hurayrah ! I had thought, nobody will ask me about this *ḥadīth* before you, because of the avarice of learning *ḥadīthes* which I have observed in you. Verily the most fortunate of the people with regard to my intercession on the day of resurrection will be [P. 119] one who in all sincerity utters لا اله الا الله [1].

Al-Walīd Ibn 'Aṭa Ibn al-Agharr and Aḥmad Ibn Muḥammad Ibn al-Walīd al-Azraqi, both of Makkah, informed us; they said: 'Amr Ibn Yaḥya Ibn Sa'īd al-Umawi informed us on the authority of his grandfather; he said: 'Āyishah said to Abu Hurayrah: Verily you relate many *ḥadīthes* from the Prophet,

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1 There is no god but Allāh.

may Allāh bless him, which I did not hear. Thereupon Abu Hurayrah said : O Mothe ! I sought them while mirror and collyrium-case kept you engaged and there was no such thing to keep me engaged.

Kathīr Ibn Hishām informed us ; (he said): Ja'far Ibn Burqān informed us; (he said) : I heard Yazīd Ibn al-Aṣamm saying : Abu Hurayrah said : They say : O Abu Hurayrah ! you (related) many (Traditions). By Him ! in Whose hand is my soul, if I relate everyting that I have heard from the Apostle of Allāh, may Allāh bless him, you will throw me into garbage i.e. dung heap, and will never talk to me.

Muḥammad Ibn Ismā'īl Ibn Abi Fudayk, Ismā'īl Ibn 'Abd Allāh Ibn Abi Uways, two residents of al-Madīnah, and Khālid Ibn Makhlad al-Bajali informed us on the authority of Muḥammad Ibn Hilāl, he on the authority of Abu Hurayrah who used to say : If I inform you of all of what I know, people will accuse me of ignorance and will declare that Abu Hurayrah is mad.

Sulaymān Ibn Ḥarb informed us ; (he said) : Abu Hilāl informed us ; (he said) : al-Ḥasan informed us ; he said : Abu Hurayrah said : If I relate to you all that is inside me, you will strike me with dung. Al-Ḥasan said : He was right. By Allāh ! if he had informed us that the House of Allāh was to be demolished and put to fire, people would not have believed him.

Muḥammad Ibn Muṣ'ab al-Qurqusāni informed us ; (he said): al-Awzā'i informed us on the authority of Abu Kathīr al-Ghubari; he said : I heard Abu Hurayrah saying : Abu Hurayrah neither conceals nor reduces to writing.

Ibn 'Abbās

Al-Qāsim Ibn Mālik al-Muzanni informed us on the authority of 'Abd al-Malik, he on the authority of 'Aṭa, he on the authority of Ibn 'Abbās ; he said : The Apostle of Allāh, may Allāh bless him, twice invoked Allāh to bestow wisdom on me.

Muḥammad Ibn 'Abd Allāh al-Anṣāri informed us ; (he said): Ismā'īl Ibn Muslim informed us ; (he said) : 'Amr Ibn Dīnār

related to me on the authority of Ṭāwūs, he on the authority of Ibn 'Abbās ; he said : The Apostle of Allāh, may Allāh bless him, called me, rubbed my forehead and said : O Allāh ! teach him wisdom and the interpretation of the Book.

Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways informed us ; (he said) : Sulaymān Ibn Bilāl related to me on the authority of 'Amr Ibn Abi 'Amr, he on the authority of Ḥusayn Ibn 'Abd Allāh Ibn 'Ubayd Allāh, he on the authority of 'Ikrimah ; (second chain) Khālid Ibn Makhlad al-Bajali informed us ; (he said) : Sulaymān Ibn Bilāl related to me ; (he said) : Ḥusayn Ibn 'Abd Allāh Ibn 'Ubayd Allāh related to me on the authority of 'Ikrimah that the Prophet, may Allāh bless him, said: O Allāh ! bestow wisdom on Ibn 'Abbās and teach him interpretation (of the Book).

'Affān Ibn Muslim and Sulaymān Ibn Ḥarb informed us ; they said : Ḥammād Ibn Salamah informed us ; (he said) : 'Abd Allāh [P. 120] Ibn 'Uthmān Ibn Khuthaym informed us on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās ; (he said) : Verily the Apostle of Allāh, may Allāh bless him, was in the apartment of Maymūnah. I brought water for ablution for him by night. Thereupon Maymūnah said : O Apostle of Allāh ! 'Abd Allāh Ibn 'Abbās has brought it for you. Then he said : O Allāh ! render him proficient in the knowledge of religion (فقهه) and teach him interpretation (of the Book).

Hushaym Ibn Bashīr informed us ; (he said) : Abu Bishr informed us on the authority of Sa'īd Ibn Jubayr, he on the authority of Ibn 'Abbās ; he said : 'Umar Ibn al-Khaṭṭāb used to admit into his presence the participants of Badr and me with them. He (Sa'īd) said : He (Ibn 'Abbās) mentioned that he ('Umar) put a question to them, to which he alone could answer. Thereupon he ('Umar) said : How do you blame me after what you have seen ?

Muḥammad Ibn 'Umar informed us ; (he said) : 'Abd Allāh Ibn al-Fuḍayl Ibn Abi 'Abd Allāh informed us on the authority of his father, he on the authority of 'Aṭa Ibn Yasār ; he said :

'Umar and 'Uthmān used to invite Ibn 'Abbās who also advised them along with the participants of Badr. He used to give *fatwas* during the Caliphate of 'Umar and 'Uthmān and continued it till his death.

Abu Mu'āwiyah al-Ḍarīr (blind) and al-Naḍr Ibn Ismā'īl informed us ; they said : Al-A'mash informed us on the authority of Muslim Ibn Ṣubayḥ, he on the authority of Masrūq ; he said : 'Abd Allāh said : If Ibn 'Abbās has been given the period of our lives also none of us would have grudged it. Al-Naḍr added in his narration : How excellent an interpreter of the *Qur'ān* Ibn 'Abbās was !

'Abd Allāh Ibn Numayr informed us on the authority of Mālik Ibn Mighwal, he on the authority of Salamah Ibn Kuhayl ; he said : How excellent an interpreter of the *Qur'ān* Ibn 'Abbās was !

Yazīd Ibn Hārūn informed us ; (he said) : Juwaybir informed us on the authority of al-Ḍaḥḥāk, he on the authority of Ibn 'Abbās relating to the words of Allāh, the Most High : None knoweth them save a few.[1] He said : I am one of those few and they are seven in number.

Sufyān Ibn 'Uyaynah informed us on the authority of 'Ubayd Allāh Ibn Abi Yazīd ; he said : When a question was put to Ibn 'Abbās, he answered it according to the *Qur'ān* if it was there, and according to the sayings of the Apostle of Allāh, may Allāh bless him, if it was there. If it was not to be found in the *Qur'ān* and the sayings of the Apostle of Allāh, may Allāh bless him, he answered it according to the opinions of Abu Bakr and 'Umar if it was there. If he did not find any thing, he gave his own opinion.

Abu Usāmah Ḥammād Ibn Usāmah informed us ; he said : al-A'mash said : It has been narrated to us on the authority of

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1 *Al-Qur'ān Sūrah* XVIII, verse 23. The verse refers to the men of the Cave whose number has been variously mentioned three, five, or seven.

Mujāhid; he said: Ibn 'Abbās was called *al-Baḥr* (the ocean) because of his extensive knowledge.

I have been informed on the authority of Ibn Jurayj, he on the authority of 'Aṭa, he said: Ibn 'Abbās was called *al-Baḥr* (the ocean). He (Ibn Jurayj) said: 'Aṭa used to say: *Al-Baḥr* said or *al-Baḥr* did (instead of mentioning his name).

Muḥammad Ibn 'Abd Allāh al-Asadi informed us; (he said): Sufyān informed us on the authority of Layth, he on the authority of Ṭāwūs; (second chain) Qabīṣah Ibn 'Uqbah informed us on the authority of Sufyān, he on the authority of Ibn Jurayj, he on the authority of Ṭāwūs; he said: I did not see a man more learned than Ibn 'Abbās.

Ismā'īl Ibn Abi Mas'ūd informed us on the authority of 'Abd Allāh Ibn Idrīs, he on the authority of Layth Ibn Abi Sulaym; he said: I said to Ṭāwūs: You have attached yourself to this youth *i. e.*, Ibn 'Abbās and you have abandoned the elders of the Companions of the Apostle of Allāh, may Allāh bless him. Thereupon he said: [P. 121] I have seen seventy of the Companions of the Apostle of Allāh, may Allāh bless him. When they discussed a problem, they referred to the sayings of Ibn 'Abbās.

'Affān Ibn Muslim informed us; (he said): Ḥammād Ibn Zayd informed us; he said: 'Ali Ibn Zayd informed us; (he said): Sa'īd Ibn Jubayr and Yūsuf Ibn Mihrān related to me that many questions were put to Ibn 'Abbās about the *Qur'ān* and he replied: It is such and such and you must have heard a poet saying such and such.[1]

'Ārim Ibn al-Faḍl informed us; (he said): Ḥammād Ibn Zayd informed us on the authority of Ibn al-Zubayr, he on the authority of 'Ikrimah; he said: Ibn 'Abbās was the most conversant of the people in the interpretation of the *Qur'ān*, and 'Ali was the most well versed in its ambiguous expressions.

1 In commenting on the verses of the *Qur'ān*, he recited Arabic couplets to confirm linguistic usages.

Rawḥ Ibn 'Ubādah informed us or it is transmitted on his authority, he on the authority of Ibn Jurayj; he said: 'Aṭa said: Some people visited Ibn 'Abbās for (poetical) verses others for genealogies and yet others for (history of) wars of the Arabs and their episodes. There was none of these categories which was not met satisfactorily.

'Abd Allāh Ibn Ja'far al-Raqqi informed us; (he said): Mu'tamar Ibn Sulaymān informed us on the authority of his father, he on the authority of al-Ḥasan; he said: The first person to become known at al-Baṣrah was 'Abd Allāh Ibn 'Abbās. He (al-Ḥasan) said: He was fluent in speech and possessed extensive knowledge. He (al-Ḥasan) said: He recited the *sūrah al-Baqarah*[1] and explained it verse by verse.

Yazid Ibn Ḥārūn informed us; (he said): Jarir Ibn Ḥāzim informed us on the authority of Ya'la Ibn Ḥakīm, he on the authority of 'Ikrimah, he on the authority of Ibn 'Abbās; he said: When the Apostle of Allah, may Allāh bless him, breathed his last, I said to a person of the *Anṣārs*: Come on, let us ask (*ḥadīthes* from) the Companions of the Apostle of Allāh, may Allāh bless him, because they are in large number today. He (Ibn 'Abbās) said: He (Anṣāri) said: What a wonderful proposal! O Ibn 'Abbās! do you think people are in need of you? Among the people there are the Companions of the Apostle of Allāh, may Allāh bless him, and they hold a position. He (Ibn 'Abbās) said: I gave up the idea and approached the Companions of the Apostle of Allāh, may Allāh bless him, to ask about *ḥadīthes*. Whenever a *ḥadīth* reached me on the authority of any person, I arrived at his door while he was napping in the day and spread my sheet at his door and the wind scattered dust on me. Then he could see me on coming out of the house and said: O son of the uncle of the Apostle of Allāh! What brought you here? If you had sent for me, I would have come to you. I replied: I had a better right to come to you and ask about the *ḥadīth*. That person of the *Anṣārs* remained alive

1 The chapter 2 of *al-Qur'ān*.

to see peop'e thronging around me and putting questions to me. Then he (Anṣāri) remarked: This youth is more prudent than me.

I have been informed on the authority of Muḥammad Ibn 'Amr, he on the authority of Abu Salamah, he on the authority of Ibn 'Abbās; he said: I found general *ḥadīthes* of the Apostle of Allāh, may Allāh bless him, with the *Anṣārs*. If I approached a person whom I found sleeping and who could be woken up if I had so liked, I sat at his door while the wind scattered dust on my face. I sat there till he rose and I asked him what I wanted, then I returned.

Muḥammad Ibn 'Abd Allāh al-Asadi informed us on the authority of Sufyān al-Thawri, he on the authority of Sālim Ibn Abi Ḥafṣah, he on the authority of Abu Kulthūm; he said: When Ibn 'Abbās was buried, Ibn al-Ḥanafiyah said: Today the divine of this *ummah* died.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn Abi al-Zinād related to me on the authority of his father, he on the authority of 'Ubayd Allāh [**P. 122**] Ibn 'Abd Allāh Ibn 'Utbah; he said: Ibn 'Abbās excelled people in several respects. In knowledge none surpassed him and in jurisprudence his opinion was sought; in forbearance, benevolence and generosity (he had no parallel). I did not see any one more well versed in the *ḥadīthes* of the Apostle of Allāh, may Allāh bless him. There was none better informed than him of the legal decisions of Abu Bakr, 'Umar and 'Uthmān. There was none more intelligent than him, knowing more of the verses, more well versed in literature, a better commentator of the *Qur'ān*, more skilled in arithmetic (حساب) and *farā'iḍ*, better acquainted with the past events and cleaner understanding in what was required. He had allotted one day for the teaching of Jurisprudence, one day for the Commentary (of the *Qur'ān*), one day for *al-Maghāzi*, one day for poetry and one day for the history of the wars of the Arabs. I never saw a learned man sitting with him and not submitting to him, nor I saw a questioner putting

question to him, and not receiving knowledge from him.

Muḥammad Ibn 'Umar informed us; (he said): Dāwūd Ibn Jubayr informed us; he said: I heard Ibn al-Musayyib saying: Ibn 'Abbās was the most learned of the people.

Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of Mūsa Ibn Sa'd, he on the authority of 'Āmir Ibn Sa'd Ibn Abi Waqqāṣ; he said: I heard my father saying: I never witnessed a person of quicker understanding, better gifted with sound judgment, having more extensive knowledge and greater forbearance than Ibn 'Abbās. I saw 'Umar Ibn al-Khaṭṭāb inviting him to solve intricate questions and saying to him: An intricate question is now placed before you. Then he did not go beyond his words, although the *Muhājirs* and *Anṣārs* who had participated in the battle of Badr were around him.

Muḥammad Ibn 'Umar informed us; (he said): Sulaymān Ibn Dāwūd Ibn al-Ḥuṣayn informed us on the authority of his father, he on the authority of Nabhān; he said: I said to Umm Salamah, the wife of the Prophet, may Allāh bless him: I see people rushing to Ibn 'Abbās. She replied: He is the most learned of the survivors.

Muḥammad Ibn 'Umar informed us; (he said): Wāqid Ibn Abi Yāsir related to me on the authority of Ṭalḥah Ibn 'Abd Allāh Ibn 'Abd al-Raḥmān Ibn Abi Bakr, he on the authority of his father, he on the authority of 'Āyishah that she saw Ibn 'Abbās amidst the people who were putting questions to him about the rituals of the nights of the pilgrimage. Thereupon she remarked: He is the best informed of all the surviving persons of Ḥajj rites.

Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of Marwān Ibn Abi Sa'īd, he on the authority of Ibn 'Abbās; he said: One day I was admitted to the presence of 'Umar Ibn al-Khaṭṭāb who placed before me a problem, about which Ya'la Ibn Umayyah had written to him from al-Yaman.

I gave an appropriate answer Thereupon he said: I bear witness that you speak from the house of the Prophet (بيت نبوة).

Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah informed us on the authority of 'Amr Ibn Abi 'Amr, he on the authority of Abu Ma'bad; he said: I heard Ibn 'Umar saying: The most learned of us is Ibn 'Abbās.

Muḥammad Ibn 'Umar informed us; (he said): Abu Bakr Ibn 'Abd Allāh Ibn Abi Sabrah related to me on the authority of 'Amr Ibn Abi 'Amr, he on the authority of 'Ikrimah; he said: I heard Mu'āwiyah Ibn Abi Sufyān saying: By Allāh! Your *mawla* (master) [P. 123] is the most intelligent of those who died and of those who are living.

Muḥammad Ibn 'Umar informed us; (he said): Ibn Abi Wa'lah informed us on the authority of al-Ḥakam Ibn Abān, he on the authority of 'Ikrimah; he said: Ka'b al-Aḥbār said: Your *mawla* (master) is the divine of this *Ummah* and he is the most learned of the dead and the living.

Muḥammad Ibn 'Umar informed us; (he said): Ma'mar Ibn Rās͟hid informed us on the authority of Ibn Ṭāwūs, he on the authority of his father; he said: Ibn 'Abbās was one of those who were deeply versed in science.

Muḥammad Ibn 'Umar informed us; (he said): Bis͟hr Ibn Abi Muslim related to me on the authority of Ibn Ṭāwūs, he on the authority of his father; he said: Ibn 'Abbās was superior to people in knowledge as the lofty palm-tree is superior to small palm-plants.

Muḥammad Ibn 'Umar informed us; (he said): Ma'mar Ibn Rās͟hid informed us on the authority of 'Abd al-Karīm Ibn Mālik, he on the authority of Sa'īd Ibn Jubayr; he said: Whenever Ibn 'Abbās related to me a *ḥadīt͟h* I would have liked to kiss his head provided he had permitted me to do so.

Muḥammad Ibn 'Umar informed us; (he said): Mūsa Ibn Muḥammad Ibn Ibrāhīm al-Taymi informed us on the authority of his father, he on the authority of Mālik Ibn Abi 'Āmir; he

said : I heard Ṭalḥah Ibn 'Ubayd Allāh saying : Ibn 'Abbās was gifted with understanding, intelligence and knowledge. I never saw 'Umar Ibn al-Khaṭṭāb giving preference to any one over him.

Muḥammad Ibn 'Umar informed us ; (he said) : Makhramah Ibn Bukayr informed us on the authority of his father, he on the authority of Busr Ibn Sa'īd, he on the authority of Muḥammad Ibn Ubayyi Ibn Ka'b ; he said : I heard my father Ubayyi Ibn Ka'b saying while Ibn 'Abbās was with him for whom he stood (out of respect) and said : This will be the *ḥabr*[1] of this *Ummah* and he is gifted with sagacity and understanding. The Apostle of Allāh, may Allāh bless him, had prayed for him for possessing the understanding of religion.

Muḥammad Ibn 'Umar informed us ; (he said) : Al-Thawri related to me on the authority of Layth Ibn Abi Sulaym, he on the authority of Jahḍam, he on the authority of Ibn 'Abbās ; he said : I had a glimpse of Gabriel, may Allāh's blessings be on him, twice, and the Apostle of Allāh, may Allāh bless him, prayed for me twice.

Muḥammad Ibn 'Umar informed us ; (he said) ; 'Abd al-Raḥmān Ibn Abi al-Zinād related to me on the authority of his father : Verily 'Umar Ibn al-Khaṭṭāb went to pay a sick visit to Ibn 'Abbās who was suffering from fever. There 'Umar said : Your ailment has left us helpless and Allāh is Helper.

Muḥammad Ibn 'Umar informed us ; (he said) : Mūsā Ibn 'Ubaydah related to me on the authority of Abu Ma'bad ; he said : I heard Ibn 'Abbās saying : None related a *ḥadīth* to me whom I did not ask to make it intelligible to me. I used to go to the door of Ubayyi Ibn Ka'b who was found sleeping and I napped at his door. Had he known my presence there, he would have liked to be woken up because of my position due to relationship with the Apostle of Allāh, may Allāh bless him, but I did not like to disturb him.

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1 Learned Jewish dectors.

Muḥammad Ibn 'Umar informed us ; (he said) : Fā'iḍ the *mawla* (enfranchised slave) of 'Ubayd Allāh Ibn 'Ali related to me on the authority of 'Ubayd Allāh Ibn 'Ali, he on the authority of his grand-mother Sulma ; she said : I saw 'Abd Allāh Ibn 'Abbās with tablets on which he was inscribing the deeds of the Apostle of Allāh, may Allāh bless him, on the authority of Abu Rāfi'.

Muḥammad Ibn 'Umar informed us ; (he said) : Qudāmah Ibn Mūsa related to me on the authority of [P. 124] Abu Salamah al-Ḥaḍrami ; he said : I heard Ibn 'Abbās saying : I constantly remained (ألزم) with the elders of the *Muhājirs* and *Anṣārs* of the Companions of the Apostle of Allāh, may Allāh bless him, to inquire about the *maghāzi* of the Apostle of Allāh, may Allāh bless him, and the portions of the *Qur'ān* revealed relating to them. I did not approach any one who was not pleased by my arrival because of my relationship with the Apostle of Allāh, may Allāh bless him. One day I began to ask Ubayyi Ibn Ka'b, who was one of those deeply versed in knowledge, as to what portions of the *Qur'ān* were revealed at al-Madīnah. He replied : Twenty seven *sūrahs* and the remaining were revealed at Makkah.

Muḥammad Ibn 'Umar informed us ; (he said) : Yaḥya Ibn al-'Ala related to me on the authority of 'Abd al-Majīd Ibn Suhayl, he on the authority of 'Ikrimah ; he said : I heard 'Abd Allāh Ibn 'Amr Ibn al-'Āṣ saying : Ibn 'Abbās was the most informed of us as to what had passed and most skilled of us in what is revealed as distinguished from what is not. 'Ikrimah said : I conveyed his saying to Ibn 'Abbās, who said : Verily there is knowledge with him as well, because he used to inquire from the Apostle of Allāh, may Allāh bless him, about what is allowed and what is forbidden.

Muḥammad Ibn 'Umar informed us ; (he said) : Sufyān informed us on the authority of Abu Salamah, he on the authority of Ḥabīb Ibn Thābit, he on the authority of Ṭāwūs ; he said : I never saw a person separating from Ibn 'Abbās, because of difference from him, who did not ultimately agree with him.

Muḥammad Ibn 'Umar informed us; (he said): Yaḥya Ibn al-'Ala related to me on the authority of Ya'qūb Ibn Zayd, he on the authority of his father; he said: I heard Jābir Ibn 'Abd Allāh saying, when he received the news of the death of Ibn 'Abbās, striking one hand on the other that the most learned of the people and most forbearing of them had died, and that the *Ummah* had suffered a loss which would not be repaired

Muḥammad Ibn 'Umar informed us; (he said): Yaḥya Ibn al-'Ala related to me on the authority of 'Umar Ibn 'Abd Allāh, he on the authority of Abu Bakr Ibn Muḥammad Ibn 'Amr Ibn Ḥazm; he said: When Ibn 'Abbās died, Rāfi' Ibn Khadīj said: Today has died one who was needed for spreading knowledge between the east and the west.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Ḥamīd Ibn Ja'far informed us on the authority of his father, he on the authority of Ziyād Ibn Mīna; he said: Ibn 'Abbās, Ibn 'Umar, Abu Sa'īd al-Khudri, Abu Hurayrah, 'Abd Allāh Ibn 'Amr Ibn al-'Āṣ, Jābir Ibn 'Abd Allāh, Rāfi' Ibn Khadīj, Salamah Ibn al-Akwa', Abu Wāqid al-Laythi, 'Abd Allāh Ibn Buḥaynah and others like them among the Companions of the Apostle of Allāh, may Allāh bless him, gave *fatwās* at al-Madīnah and related *ḥadīthes* of the Apostle of Allāh, may Allāh bless him, from the death of 'Uthmān till their own death. Those who were asked for *fatwās* were Ibn 'Abbās, Ibn 'Umar, Abu Sa'īd al-Khudri, Abu Hurayrah and Jābir Ibn 'Abd Allāh.

'Abd Allāh Ibn 'Umar.

Abu Nu'aym al-Faḍl Ibn Dukayn informed us; (he said): Zuhayr Ibn Mu'āwiyah informed us on the authority of Muḥammad Ibn [P. 125] Sūqah, he on the authority of Abu Ja'far; he said: None of the Companions of the Apostle of Allāh, may Allāh bless him, who had heard *ḥadīthes* from the Apostle of Allāh, may Allāh bless him, was more cautious than 'Abd Allāh Ibn 'Umar Ibn al-Khaṭṭāb in making additions to or omissions from them.

Abu 'Ubayd informed us on the authority of Ibn Jurayj, he on the authority of 'Amr Ibn Dīnār; he said: Ibn 'Umar was reckoned as one of the young jurists.

I have been informed on the authority of Mujālid, he on the authority of al-Sha'bi; he said: Ibn 'Umar was great *Muḥaddith* (جيد الحديث) but not great Jurist.

'Abd Allāh Ibn 'Amr.

Abu Bakr Ibn 'Abd Allāh Ibn Abi Uways al-Madani informed us on the authority of Sulaymān Ibn Bilāl, he on the authority of Ṣafwān Ibn Sulaym, he on the authority of 'Abd Allāh Ibn 'Amr; he said: I asked the permisson of the Prophet, may Allāh bless him, to note down what I heard from him. He ('Abd Allāh) said: He permitted me, and subsequently I began to write down (his utterances). 'Abd Allāh named his note-book, *al-Ṣādiqah* (Trustworthy).

Ma'n Ibn 'Īsa informed us; (he said): Isḥāq Ibn Yaḥya Ibn Ṭalḥah informed us on the authority of Mujāhid; he said: I saw a note-book with 'Abd Allāh Ibn 'Amr Ibn al-'Āṣ, and inquired abou it. Thereupon he said: It is *al-Ṣādiqah* which contains whatever I heard from the Apostle of Allāh, may Allāh bless him. and there was no intermediary between him and me.

CHAPTER

(SOME OTHER JURISTS AMONG THE COMPANIONS)[1]

I have been informed on the authority of Abu al-Jarrāḥ al-Hamdani, he on the authority of Muḥammad Ibn Sirīn; he said:

1 The text has only باب as the heading of this section.

'Imrān Ibn al-Ḥuṣayn was considered to be one of the trustworthy narrators of *Ḥadīthes* among the Companions of the Apostle of Allāh, may Allāh bless him.

One, who heard Thawr Ibn Yazīd informing on the authority of Khālid Ibn Ma'dān, related to me; he said: None from the Companions of the Apostle of Allāh, may Allāh bless him, has remained in Syria, who is more trustworthy, more intelligent and more pleasing than 'Ubādah Ibn al-Ṣāmit and Shaddād Ibn Aws.

Abu Dāwūd Sulaymān al-Ṭayālisi informed us; (he said): Shu'bah informed us; he said: In the beginning I heard 'Ali Ibn al-Ḥakam relating on the authority of Abu Naḍrah, he on the authority of Abu Sa'īd al-Khudri; he said: When the Companions of the Apostle of Allāh, may Allāh bless him, sat together to converse (among themselves), their conversation related to *Fiqh* except when a person was asked to recite a *sūrah* or when a man recited a *sūrah* of the *Qur'ān*.

Abu 'Ubayd informed us on the authority of Ḥanẓalah Ibn Abi Sufyān, he on the authority of his preceptors; they said: None of the young Companions of the Apostle of Allāh, may Allāh bless him, was more intelligent than Abu Sa'īd al-Khudri.

[**P. 126**] *'Āyishah the wife of the Prophet, may Allāh bless him.*

Muḥammad Ibn 'Umar informed us; (he said): Muḥammad Ibn Muslim Ibn Jammāz related to me on the authority of 'Uthman Ibn Ḥafṣ Ibn 'Umar Ibn Khaldah, he on the authority of al-Zuhri, he on the authority of Qabīṣah Ibn Dhuwayb Ibn Ḥalḥalah; he said: 'Āyishah was the most learned of the people and the elders from among the Companions of the Apostle of Allāh, may Allāh bless him, consulted her.

'Ubayd Allāh Ibn 'Umar informed us; (he said): Ziyād Ibn al-Rabi' informed us; (he said): Abu Burdah Ibn Abi Mūsa related to me on the authority of his father; he said: When the Companions of the Apostle of Allāh, may Allāh bless him, had a doubt

about any thing, they asked 'Āyishah about it and received information from her.

Abu Mu'āwiyah al-Ḍarīr informed us on the authority of Al-A'mash, he on the authority of Muslim, he on the authority of Masrūq to whom a question was put if 'Āyishah was proficient in calculating *farā'iḍ*. He replied: By Him in Whose hand is my soul! I saw the elders of the Companions of the Apostle of Allāh, may Allāh bless him, asking her about *farā'iḍ*.

Muḥammad Ibn 'Umar informed us; (he said): Mūsa Ibn Muḥammad Ibn Ibrāhīm al-Taymi informed us; (he said): My father informed me on the authority of Abu Salamah Ibn 'Abd al-Raḥmān; he said: I have not seen any one having more knowledge of the *sunnah* (practice) of the Apostle of Allāh, may Allāh bless him, than 'Āyishah. nor more intelligent in opinion if her opinion was sought, or having better knowledge of the verses as to what they were revealed about, or in calculating the *farā'iḍ*.

Muḥammad Ibn 'Umar informed us; (he said): Mūsa Ibn Muḥammad Ibn al-Ḥārith al-Taymi informed us on the authority of 'Abd Allāh Ibn Ka'b, the *mawla* (enfranchised slave) of Āli 'Uthmān, he on the authority of Maḥmūd Ibn Labīd; he said: The wives of the Prophet, may Allāh bless him, remembered many *ḥadīthes* but none as 'Āyishah and Umm Salamah. 'Āyishah used to give *fatwa* during the Caliphate of 'Umar Ibn al-Khaṭṭāb and 'Uthmān and continued till she died, may Allāh show her mercy. The Companions of the Apostle of Allāh, may Allāh bless him, 'Umar and Uthman sent messengers to her after him (Prophet), asking her about the *sunnah*.

Muḥammad Ibn 'Umar Ibn Ḥafṣ al-'Umari informed us on the authority of 'Abd al-Raḥmān Ibn Qāsim, he on the authority of his father; he said: 'Āyishah continued giving *fatwa* during the Caliphate of Abu Bakr, 'Umar 'Uthmān and after them till she died, may Allāh show her mercy. I was permanently with her and she was good to me. I used to be in the company of *al-Baḥr*

(the ocean) Ibn 'Abbās. I used to be in the company of Abu Hurayrah and Ibn 'Umar and frequently visited him, i.e., Ibn 'Umar; he possessed piety, extensive knowledge and information which the other (Abu Hurayrah) did not.

Classification of Notices.

He (Ibn Sa'd) said: Muḥammad Ibn 'Umar al-Aslami said: There are very few narrations on the authority of the elders from anomg the Companions of the Apostle of Allāh, may Allāh bless him, because they died before their help was sought. They are in abundance from 'Umar Ibn al-Khaṭṭāb and 'Ali Ibn Abi Ṭālib because they became rulers, and questions were put to them, and they had to give decisions to [P. 127] the people. All the Companions of the Apostle of Allāh, may Allāh bless him, were leaders to be followed; what they did was to be remembered, and also what questions were put to them and what answers they gave. They transmitted the *ḥadithes* they heard. Very few *ḥadithes* are related on the authority of the elders from among the Companions of the Apostle of Allāh, may Allāh bless him, as for instance Abu Bakr, 'Uthmān, Ṭalḥah, al-Zubayr, Sa'd Ibn Abi Waqqāṣ, 'Abd al-Raḥmān Ibn 'Awf, Abu 'Ubaydah Ibn al-Jarrāḥ, Sa'd Ibn 'Ubādah, 'Ubādah Ibn al-Ṣāmit, Usayd Ibn al-Ḥuḍayr, Mu'ādh Ibn Jabal and others like them. As many *ḥadithes* have not been on their authority as have come down to us from younger Companions of the Apostle of Allāh, may Allāh bless him, like Jābir Ibn 'Abd Allāh, Abu Sa'id al-Khudri, Abu Hurayrah, 'Abd Allāh Ibn 'Umar Ibn al-Khaṭṭāb, 'Abd Allāh Ibn 'Amr Ibn al-Āṣ, 'Abd Allāh Ibn al-'Abbās, Rāfi' Ibn Khadīj, Anas Ibn Mālik, al-Bara Ibn 'Āzib and others like them. All of them were considered to be Jurists among the Companions of the Apostle of Allāh, may Allāh bless him, and they were always in the company of the Apostle of Allāh, may Allāh bless him, with others who were like them. Still younger of the Companions who have narrated large number of Traditions were 'Uqbah Ibn 'Āmir al-Juhni, Zayd Ibn Khālid al-Juhni, 'Imrān Ibn al-Ḥuṣayn, al-Nu'mān

Ibn Bashir, Mu'āwiyah Ibn Abi Sufyān, Sahl Ibn Sa'd al-Sā'idi, 'Abd Allāh Ibn Yazid al-Khaṭmi, Maslamah Ibn Mukhallad al-Zurqi, Rabi'ah Ibn Ka'b al-Aslami, Hind and Asma the two sons of Ḥārithah, were two Aslamis, they served the Apostle of Allāh, may Allāh bless him, and attended on him. They and others like them among the Companions of the Prophet, may Allāh bless him, knew many Traditions and possessed extensive knowledge, because they survived for a long time and their ages were long. The People were in need of them. Many Companions of the Apostle of Allāh, may Allāh bless him, having information about him predeceased him, or died soon after him. They left nothing of it and on account of the large number of the Companions of the Apostle of Allāh, may Allāh bless him, being alive, there was no need of (acquiring information from) them.

Thirty thousand Muslims were present at Tabūk, the last *ghazwah* which the Apostle of Allāh, may Allāh bless him, fought. Besides, there were others who had embraced Islām and had remained behind in their native towns and did not take part in fighting. Their number was larger than those who fought at Tabūk. We have noticed (in this Book) only those about whom we could get information as to their names, genealogies and their role in *ghazwahs* and *sariyyahs*. We have mentioned the places where they stayed and given an account of those who died a martyr's death during the life of the Apostle of Allāh, may Allāh bless him, and after him, and of those who waited upon the Apostle of Allāh, may Allāh bless him, in deputation, and returned to the towns of their people, and of those who transmitted Traditions from him, if their genealogy and joining the fold of Islām were known. There are persons who are known by the *hadithes* they have narrated from the Apostle of Allāh, may Allāh bless him. There are others who died before the death of the Apostle of Allāh, may Allāh bless him, and the genealogy, account and places where they attended on the Prophet are known. Again, there are others who died after the death of the Apostle of Allāh, may Allāh bless him, and their number is large. There are those

from whom is remembered what [P. 128] they narrated from the Apostle of Allāh, may Allāh bless him ; there are those who gave *fatwās*. Among them are those who did not transmit *hadīthes* from the Apostle of Allāh, may Allāh bless him, although they were associated for long time with him, and they had heard larger number of *hadīth s* than those who transmitted them. But we attribute it to their being cautious in transmitting *hadīthes* on their part or they were not required to narrate them since a large number of the Companions of the Apostle of Allāh, may Allāh bless him, were alive, or their engagement in prayers and travels for *jihād* in the way of Allāh, and they passed away and no *hadīthes* of the Prophet, may Allāh bless him, were remembered as narrated by them, although their association and meeting with the Apostle of Allāh, may Allāh bless him are fully established. All of them did not remain in the company of the Prophet, may Allāh bless him. Some of them lived with him, were in his company and participated in all the occurrences. Some of them came to him, and after visiting him returned to the towns of their people. Some of them came from their places in al-Ḥijāz. and paid him occasional visits. In *al-maghāzī* we have noticed (كتبنا) the names of all the Companions of the Apostle of Allāh, may Allāh bless him, whose names have been transmitted to us. Those Arabs (who came to the Apostle of Allāh, may Allāh bless him, and have transmitted *hadīthes* from him, have been treated as far as was possible. Of what has been related to us, we have given an account and we have narrated what has reached us, but this does not encompass all the information. Then there are *Tābi'īs* after the Companions of the Apostle of Allāh, may Allāh bless him, who were sons of the Muhājirs, Anṣārs and others : Among them were jurists and learned men; they transmitted *hadīthes* and memorable facts ; and they were proficient in *Fiqh* and judgment (رأي). Then they passed away and another class succeeded them. Then there were other classes coming down to our time. We have classified them and given their accounts.

ACCOUNT OF THE SONS OF THE *MUHĀJIRS* AND *ANṢĀRS* WHO GAVE *FATWĀS* AT AL-MADĪNAH AFTER THE COMPANIONS OF THE APOSTLE OF ALLĀH, MAY ALLĀH BLESS HIM

Sa'īd Ibn al-Musayyib.

Muḥammad Ibn 'Umar al-Aslami informed us; (he said): Qudāmah Ibn Mūsa al-Jumaḥi informed us; he said: Sa'īd Ibn al-Musayyib was giving *fatwās* while the Companions of the Apostle of Allāh, may Allāh bless him, were alive.

Yazīd Ibn Hārūn and al-Faḍl Ibn Dukayn informed us; they said: Mis'ar Ibn Kidām informed us on the authority of Sa'd Ibn Ibrāhīm, he on the authority of Sa'īd Ibn al-Musayyib; he said: There has not remained a person having better information than me of the judgments given by the Apostle of Allāh, may Allāh bless him, Abu Bakr and 'Umar. Yazīd Ibn Hārūn said: Mis'ar said: I believe he also added (the names of) 'Uthmān and Mu'āwiyah.

Muḥammad Ibn 'Umar informed us; (he said): Jāriyah Ibn Abi [P. 129] 'Imrān informed us; that he heard Muḥammad Ibn Yaḥya Ibn Ḥabbān saying: Sa'īd Ibn al-Musayyib was the head of his contemporaries at al-Madīnah and excelled them in giving *fatwa* and he was called *faqīh al-fuqaha* (the jurist of jurists).

Muḥammad Ibn 'Umar informed us; (he said): Thawr Ibn Yazīd informed us on the authority of Makḥūl; (he said): Sa'īd Ibn al-Musayyib is the *'Ālim al-'Ulama* (the scholar of scholars).

Sufyān Ibn 'Uyaynah informed us on the authority of Ibn Umayyah; he said: Makḥūl said: Whatever I have transmitted to you is on the authority of al-Musayyib (Ibn al-Musayyib?) and al-Sha'bi.

'Abd Allāh Ibn Ja'far al-Raqqi informed us; (he said): Abu al-Maliḥ informed us on the authority of Maymūn Ibn Mihrān; he said: I arrived at al-Madīnah and inquired about the foremost

jurist and I was directed to Sa'īd Ibn al-Musayyib. I said (to Ibn al-Musayyib) : I am a learner and not a cause of annoyance (to you). So I began to put questions and a person by his side began to answer. Thereupon I said : Hold ! I want to remember some thing from this elderly man. He retorted : Look at this man who does not want to remember (from me) although I was associated with Abu Hurayrah. When we stood up for prayers, I stood between him and Sa'īd. There was some thing done by the *Imām*. When we returned, I said to him : Did you disapprove what the *Imām* did ? He replied : No. I said : Many men sat with Abu Hurayrah with their minds elsewhere. He asked : Did you find Sa'īd Ibn al-Musayyib opposing my answer ? I said : No ! except about Fāṭimah Bint Qays (about whom) Sa'īd said : This woman bewildered men ; or he said : bewildered women.

Ma'n Ibn 'Īsa and Muḥammad Ibn 'Umar informed us ; they said : Mālik Ibn Anas informed us ; he said ; Al-Qāsim Ibn Muḥammad was asked about a problem and it was said to him that Sa'īd Ibn al-Musayyib had said so and so. Ma'n said in his version : That is the best of us and al-Qāsim said : He is our leader. Muḥammad Ibn 'Umar said in his version : He is our leader and our scholar.

Muḥammad Ibn 'Umar informed us ; (he said) : Ibn Abi Dhi'b related to me on the authority of Abu al-Ḥuwayrith ; that he witnessed Muḥammad Ibn Jubayr Ibn Muṭ'im asking for a *fatwa* from Sa'īd Ibn al-Musayyib.

Muḥammad Ibn 'Umar informed us ; he said : Hishām Ibn Sa'd related to me ; he said : I heard al-Zuhri replying to a questioner who had put a question. From whom did Sa'īd Ibn al-Musayyib acquire his knowledge ? He said : From Zayd Ibn Thābit ; he sat with Sa'd Ibn Abi Waqqāṣ, Ibn 'Abbās and Ibn 'Umar ; he went to 'Āyishah and Umm Salamah, the wives of the Prophet, may Allāh bless him. He heard from 'Uthmān Ibn 'Affān, 'Ali, Ṣuhayb, and Muḥammad Ibn Maslamah. The greater part of his narration is, however, ascribed to Abu Hurayrah whose son-in-law he was. He heard from the companions of 'Umar

and 'Uthmān. It was said : There is none more acquainted than him with what judgments 'Umar and 'Uthmān gave.

Muḥammad Ibn 'Umar informed us ; (he said) : Hishām Ibn Sa'd related to me ; (he said) : al-Zuhri related to me ; (he said) : I heard Sulaymān Ibn Yasār saying : I, Sa'īd Ibn al-Musayyib [P. 130] Qabīṣah Ibn Dhuwayb and I used to sit with Zayd Ibn Thābit and Ibn 'Abbās. As regards Abu Hurayrah, Sa'īd Ibn al-Musayyib had among us the greatest knowledge of his transmissions (خُتَان) being his son-in-law.

Muḥammad Ibn 'Umar informed us ; (he said) : Abu Marwān related to me on the authority of Abu Ja'far ; he said : I heard my father 'Ali Ibn Ḥusayn saying : Sa'īd Ibn al-Musayyib is the most learned of the people as to the memorable facts and the most intelligent of them in opinion.

Muḥammad Ibn 'Umar informed us ; (he said) : Sa'īd Ibn 'Abd al-'Azīz al-Tanūkhī related to me ; he said : I asked Makḥūl as to who was the most learned of those you have met ? He replied : Ibn al-Musayyib.

Al-Faḍl Ibn Dukayn informed us; (he said): Ja'far Ibn Burqān informed us; (he said): Maymūn Ibn Mihrān informed me; he said: I arrived in al-Madīnah and inquired about the best jurist among its people. Thereupon I was directed to Sa'īd Ibn al-Musayyib to whom I put questions.

Yazīd Ibn Hārūn informed us; (he said): 'Umar Ibn al-Walīd al-Shanni informed us on the authority of Shihāb Ibn 'Abbād al-'Aṣari; he said: I performed Ḥajj and then I came to al-Madīnah and inquired about the best scholar among its people. They replied : Sa'īd Ibn al-Musayyib.

Muḥammad Ibn 'Abd Allāh al-Anṣārī informed us ; he said : 'Umar Ibn al-Walīd al-Shanni informed us ; (he said) : Shihāb Ibn 'Abbād related to me that his father related to him; (he said) : We arrived at al-Madīnah and inquired about the most distinguished person among the people of al-Madīnah. They replied : Sa'īd Ibn al-Musayyib. Then we approached him and said to

him : We inquired about the most distinguished person of al-Madinah and we were said: It is Sa'id Ibn al-Musayyib. Thereupon he said : I inform you of him who is hundred times more distiguished than me, and he is 'Amr Ibn 'Umar.

Ma'n Ibn 'Īsa informed us ; (he said) : Mālik Ibn Anas informed us that it had been transmitted to him that Sa'īd Ibn al-Musayyib said : I used to walk nights and days together in search of a single *ḥadīth*.

Muṭarrif Ibn 'Abd Allāh informed us ; (he said) : Mālik Ibn Anas informed us on the authority of Yaḥya Ibn Sa'id ; he said : Sa'id Ibn al-Musayyib was asked about a verse of the Book of Allāh. Thereupon Sa'id said : I do not utter a word about the *Qur'ān*. Mālik said : A similar story has reached me about al-Qāsim Ibn Muḥammad.

Muḥammad Ibn Sa'd said : I have been informed on the authority of Mālik Ibn Anas, he on the authority of Yaḥya Ibn Sa'īd ; he said : Sa'id Ibn al-Musayyib was stated to be a transmitter (of the narrations) of 'Umar.

Muḥammad Ibn 'Umar informed us ; (he said) : Abu Marwān informed us on the authority of Isḥāq Ibn 'Abd Allāh Ibn Abi Farwah, he on the authority of Makḥūl ; he said : When Ibn al-Musayyib died, all the persons became equal. There was none who declined to come to the circle of Sa'īd Ibn al-Musayyib. Among them I saw Mujāhid who was saying : As long as he lives, people will not cease drawing benefit from him.

Ma'n Ibn 'Īsa informed us on the authority of Mālik Ibn Anas ; he said : 'Umar Ibn 'Abd al-'Azīz used to say : There was no scholar at al-Madīnah but he brought his knowledge to me, while Sa'īd Ibn al-Musayyib's knowledge took me to him.

Ma'n Ibn 'Īsa informed us on the authority of Mālik Ibn Anas ; He said : 'Umar Ibn 'Abd al-'Azīz did not decide a case unless he had asked Sa'id Ibn [P. 131] al-Musayyib about it. Once he sent a man to inquire from him about a problem, but he told him to accompany him. He agreed and came before him

(Caliph). Thereupon 'Umar said : The messenger has committed a mistake, we sent him to inquire about it in your assembly (مجلس).

I have been informed on the authority of 'Abd al-Razzāq Ibn Hammām, he on the authority of Ma'mar; he said : I heard al-Zuhri saying : I found four oceans (of knowledge) among the Quraysh—Sa'īd Ibn al-Musayyib, 'Urwah Ibn al-Zubayr, Abu Salamah Ibn 'Abd al-Raḥmān and 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah.

Muḥammad Ibn 'Umar informed us; (he said) : Hishām Ibn Sa'd informed us on the authority of al-Zuhri ; he said : I used to sit with 'Abd Allāh Ibn Tha'labah Ibn Ṣu'ayr al-'Udhri learning the genealogy of my nation. There came an ignorant person who put a question about a woman divorced twice at once, then a man married her, cohabited with her and divorced her. After what time she could return to her first husband ? He said: I do not know. Go to that man and pointed to Sa'īd Ibn al-Musayyib. He (al-Zuhri) said : I said to myself. This man ('Abd Allāh) is older than Sa'īd by a whole age (دهر). He had informed me : He that possessed the intelligence of the Apostle of Allāh, may Allāh bless him, which was cast at his face. Thereupon I stood and followed the questioner till he inquired from Sa'īd Ibn al-Musayyib. Subsequently I became associated with Sa'īd in whom I found the knowledge of al-Madīnah concentrated. The legal problems were presented before him, Abu Bakr Ibn 'Abd al-Raḥmān Ibn al-Ḥārith Ibn Hishām and Sulaymān Ibn Yasār. Among the learned were 'Urwah Ibn al-Zubayr, an ocean of the oceans, and 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah. Similar to them there were Abu Salamah Ibn 'Abd al-Raḥmān, Khārijah Ibn Zayd Ibn Thābit, al-Qāsim and Sālim. Problems for *fatwa* were referred to them. They passed them on to Sa'īd Ibn al-Musayyib, Abu Bakr Ibn 'Abd al-Raḥmān, Sulaymān Ibn Yasār and al-Qāsim Ibn Muḥammad who had abstained from answering to *fatwās* except when there was no escape from it. There were many people like them and older than them among

the sons of the Companions and others, whom I met, There were many Muhājirs and Anṣārs at al-Madīnah to whom questions were put in the same position as they had done themselves. Sa'id Ibn al-Musayyib was held in high position by the people because of his pure piety, virtue, expressing truth before the sovereign and others, keeping aside from the authorities, possessing unparallel knowledge and considered opinion; and right judgment is the best support for a man; all these qualities were combined in Sa'īd Ibn al-Musayyib, may Allāh show him mercy, as he was an honourable man and who could stand any test. I could not present a problem before him without saying: So and so said so and so; and then he would reply forthwith.

I have been informed on the authority of Mālik Ibn Anas, he on the authority of al-Zuhri; he said: I used to be in the company of Tha'labah Ibn Abi Mālik. He (al-Zuhri) said: One day he said to me: Do you want this thing? He (al-Zuhri) said: I replied: Yes. He said: Associate yourself with Sa'īd Ibn al-Musayyib. He (al-Zuhri) said: I was in his company for ten years and it seemed to me like a single day.

Muḥammad Ibn 'Umar informed us; [P. 132] (he said): Mālik Ibn Abi al-Rijāl informed us on the authority of Sulaymān Ibn 'Abd al-Raḥmān Ibn Khabbāb; he asid: I met the *Tābi'īn* (followers) of *al-Muhājirs* and *al-Anṣārs* who were asked to give *fatwās* in the town. The (*Tābi'īn* of) *Muhājirs* were Sa'īd Ibn al-Musayyib, Sulaymān Ibn Yasār, Abu Bakr Ibn 'Abd al-Raḥmān Ibn Ḥārith Ibn Hishām, Abbān Ibn 'Uthmān Ibn 'Affān, 'Abd Allāh Ibn 'Āmir Ibn Rabī'ah, Abu Salamah Ibn 'Abd al-Raḥmān, 'Ubayd Allāh Ibn 'Abd Allāh Ibn 'Utbah, 'Urwah Ibn al-Zubayr, al-Qāsim and Sālim; and those of *Anṣars* were Khārijah Ibn Zayd Ibn Thābit, Maḥmūd Ibn Labīd, 'Umar Ibn Khaldah al-Zuraqi, Abu Bakr Ibn Muḥammad Ibn 'Amr Ibn Jazm and Abu Umāmah Ibn Sahl Ibn Ḥunayf.

Abu 'Ubayd informed us on the authority of Ibn Jurayj; he said: Those who were giving *fatwa* at al-Madīnah after the Com-

panions were—al-Sā'ib Ibn Yazīd, al-Miswar Ibn Makhramah, 'Abd al-Raḥmān Ibn Ḥāṭib and 'Abd Allāh Ibn 'Āmir Ibn Rabī'ah. The last two were under the guardianship of 'Umar Ibn al-Khaṭṭāb and their fathers had participated in the battle of Badr. Besides them, there was 'Abd al-Raḥman Ibn Ka'b Ibn Mālik.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd al-Raḥmān Ibn Abi al-Zinād informed us on the authority of his father; he said: At al-Madīnah there were seven persons to whom questions were put and their verdicts were considered to be final. They were Sa'īd Ibn al-Musayyib, Abu Bakr Ibn 'Abd al-Raḥmān Ibn al-Ḥārith Ibn Hishām, 'Urwah, al-Qāsim Ibn Muḥammad, Khārijah Ibn Zayd and Sulaymān Ibn Yasār.

Sulaymān Ibn Yasār.

Muḥammad Ibn 'Umar informed us; (he said): 'Abd Allāh Ibn Yazīd al-Hudhali informed us; (he said): I heard Sulaymān Ibn Yasār saying: Sa'īd Ibn al-Musayyib is the survivor of the people (بقية الناس); and I heard Sa'īd Ibn al-Musayyib saying to a questioner who came to him: Go to Sulaymān Ibn Yasār because he is the most learned of the surviving persons.

Muḥammad Ibn 'Umar informed us; (he said): Sufyān Ibn 'Uyaynah related to me on the authority of 'Amr Ibn Dīnār; (he said): I heard al-Ḥasan Ibn Muḥammad Ibn 'Alī Ibn Abi Ṭālib saying: Sulaymān Ibn Yasār is more intelligent than Sa'īd Ibn al-Musayyib.

Muḥammad Ibn 'Umar informed us; (he said): Sa'īd Ibn Bashīr and Khulaydah Ibn Da'laj informed us on the authority of Qatādah; he said: I arrived at al-Madīnah and inquired as to who was the most conversant with the law of divorce. They replied: Sulaymān Ibn Yasār.

[P. 133] *Abu Bakr Ibn 'Abd al-Raḥmān.*

Yazīd Ibn Hārūn informed us; (he said): al-Mas'ūdi informed us on the authority of Jāmi' Ibn Shaddād; he said: We set out to perform Ḥajj. Having arrived at Makkah, I inquired about the

most learned of the people of Makkah. Thereupon it was said to me: You should be attached to Abu Bakr Ibn 'Abd al-Raḥmān Ibn al-Ḥārith Ibn Hishām.

'Ikrimah.

Ismā'īl Ibn Ibrāhīm al-Asadi informed us on the authority of Ayyūb, he on the authority of 'Amr Ibn Dīnār; he said: Jābir Ibn Zayd sent to me certain problems about which I was to inquire from 'Ikrimah. He began to say: This 'Ikrimah is the *mawla* (enfranchised slave) of Ibn 'Abbas. He is an ocean (of knowledge) so inquire from him.

Ismā'īl Ibn Ibrāhīm al-Asadi informed us on the authority of Ayyūb; he said: I have been informed on the authority of Sa'īd Ibn Jubayr; that he said: If 'Ikrimah refrains from relating *ḥadīthes*, the riding beasts with saddles will be around him.[1]

'Affān Ibn Muslim informed us; (he said): Ḥammād Ibn Zayd informed us; (he said): Ayyūb informed us on the authority of Ibrāhīm Ibn Maysarah, he on the authority of Ṭāwūs; he said: If this *malwa* (enfranchised slave) of Ibn 'Abbās fears Allāh and refrains from relating *ḥadīthes*, the riding beasts with saddles will be around him.

Muslim Ibn Ibrāhīm informed us; (he said): Sallām Ibn Miskīn informed us; he said: Among the people 'Ikrimah was the best commentator (of the *Qur'ān*).

Ismā'īl Ibn Ibrāhīm informed us on the authority of Ayyūb; he said: 'Ikrimah said: I go out to the market to hear the people speaking, which opens fifty doors of knowledge to me.

'Ubayd Allāh Ibn Mūsa informed us; (he said): Shaybān informed us on the authority of Abu Isḥāq; he said: 'Ikrimah came and related a *ḥadīth* while Sa'īd Ibn Jubayr was present. He fastened thirty knots and said: He related a true *ḥadīth*.

'Ārim Ibn al-Faḍl and Aḥmad Ibn 'Abd Allāh Ibn Yūnus informed us; they said: Ḥammād Ibn Zayd informed us on the

1 The narrator means that a number of inquirers come to him on saddled beasts.

authority of al-Zubayr Ibn al-Khirrit, he on the authority of 'Ikrimah ; he said : Ibn 'Abbās used to chain my feet and teach me the *Qur'ān* and the *sunnah*.

Mūsa Ibn Ismā'il informed us ; (he said) : Abu Muḍar Ghassān Ibn Muḍar informed us on the authority of Sa'īd Ibn Yazid; he said: We were with 'Ikrimah who said : What has happened to you as if you are not present, he meant : I do not find you putting questions to me.

'Aṭa Ibn Abi Rabāḥ.

Muḥammad Ibn al-Fuḍayl Ibn Ghazwān al-Ḍabbi informed us ; (he said) : Aslam al-Minqari informed us ; [**P. 134**] (second chain) Abu Nu'aym al-Faḍl Ibn Dukayn informed us ; (he said) : Bassām al-Ṣayrafi informed us ; they (al-Minqari and al-Ṣayrafi) informed us on the authority of Abu Ja'far Muḥammad Ibn 'Ali Ibn Ḥusayn ; he said : Among the surviving persons there is none acquainted with the rites of *Ḥajj* than 'Aṭa Ibn Abi Rabāḥ.

'Ali Ibn 'Abd Allāh Ibn Ja'far informed us ; (he said) : Sufyān Ibn 'Uyaynah informed us on the authority of Ismā'īl Ibn Umayyah ; he said : 'Aṭa used to talk and when a question was put to him, it appeared as if he was supported.

Qabīṣah Ibn 'Uqbah informed us ; (he said) : Sufyān informed us on the authority of Ibn Jurayj ; he said : When 'Aṭa spoke about a thing, I inquired if it was information or opinion. If it was a *ḥadīth* he said : Information knowledge ; and if it was opinion, he said : Opinion.

Qabīṣah Ibn 'Uqbah informed us ; (he said) : Sufyān informed us on the authority of Aslam al-Minqari ; he said : An A'rābi (nomad Arab) came and inquired : Where is Abu Muḥammad ? He meant 'Aṭa. They pointed to Sa'īd. Again he said : Where is Abu Muḥammad ? Thereupon Sa'īd said : We have no trace of 'Aṭa here.

Al-Faḍl Ibn Dukayn informed us on the authority of Sufyān, he on the authority of Salamah; he said : I did not see any one

acquiring knowledge for the sake of Allāh except these three persons—'Aṭa, Ṭāwūs and Mujāhid.

Qabīṣah Ibn 'Uqbah informed us; (he said): Sufyān informed us on the authority of Ḥabīb Ibn Abi Thābit; he said: Ṭāwūs said to me: When I relate a *ḥadīth* to you and transmit it to you, do not ask any one about it.

'Amrah Bint 'Abd al-Raḥmān and 'Urwah Ibn al-Zubayr.

Yazīd Ibn Hārūn informed us; (he said): Yaḥya Ibn Sa'īd informed us on the authority of 'Abd Allāh Ibn Dīnār; he said: 'Umar Ibn 'Abd al-'Azīz wrote to Abu Bakr Ibn Muḥammad Ibn 'Amr Ibn Ḥazm to look for the *ḥadīthes* of the Apostle of Allāh, may Allāh bless him, or *sunnah* or *ḥadīthes* transmitted by 'Amrah Bint 'Abd al-Rḥmān and write them down since I apprehend the disappearance of knowledge and passing away of its custodians.

I have been informed on the authority of Shu'bah, he on the authority of Muḥammad Ibn 'Abd al-Raḥmān; he said: 'Umar Ibn 'Abd al-'Azīz told me there had not remained any one who knew more of *ḥadīthes* transmitted by 'Āyishah than her i.e., 'Amrah. He (Muḥammad) said: 'Umar used to ask her about them.

I have been informed on the authority of Shu'bah, he on the authority of 'Abd al-Raḥmān Ibn al-Qāsim; he said: I heard al-Qāsim putting questions to 'Amrah.

'Abd al-'Azīz Ibn 'Abd Allāh al-Uwayasi, a member of Banu 'Āmir Ibn Luwayyi, informed us; (he said): Yūsuf Ibn al-Mājishūn related to me that he had heard Ibn Shihāb saying: If 'Urwah related a *ḥadīth* and then 'Amrah related a *ḥadīth*, I considered *ḥadīth* transmitted by 'Urwah to be true. When I examined them thoroughly, I discovered 'Urwah to be an ocean whose water could not be exhausted.

'Affān Ibn Muslim informed us; (he said): Ḥammād Ibn Zayd informed us; (he said): I heard Hishām Ibn 'Urwah; he

said : My father used to ask me what knowledge I had acquired. Verily (he said) : [P. 135] Today you are young and it is hoped you will grow old. We grew old and now questions are put to us.

Ibn Shihāb al-Zuhri.

'Abd al-'Azīz Ibn 'Abd Allāh al-Uwaysi informed us ; (he said): Ibrāhīm Ibn Sa'd related to me on the authority of his father ; he said : I have not seen any one possessing knowledge to such an extent after the Apostle of Allāh, may Allāh bless him, as Ibn Shihāb does.

Sufyān Ibn 'Uyaynah informed us ; he said: Abu Bakr al-Hudhali, who had been in the company of al-Ḥasan and Ibn Sirīn, asked me to repeat for him the *hadīthes* transmitted there. Abu Bakr said : I never came across one equal to al-Zuhri.

Muṭarrif Ibn 'Abd Allāh said: I heard Mālik Ibn Anas saying : I did not find a *Faqīh* and a *Muḥaddith* at al-Madīnah except one. I asked : Who was he ? He replied: Ibn Shihāb al-Zuhri.

I have been informed on the authority of 'Abd al-Razzāq Ibn Hammām ; (he said) : Ma'mar informed us ; he said : It was said to al-Zuhri : They think that you do not transmit *ḥadīthes* on the authority of the *mawlās* (enfranchised slaves). Thereupon he said : Verily I transmit on their authority but when I receive (*ḥadīthes*) from the sons of the *Muhājirs* ahd the *Anṣārs*, I trust them more than I do the others.

I have been informed on the authority of 'Abd al-Razzāq ; (he said) : I heard 'Ubayd Allāh Ibn 'Umar Ibn Ḥafṣ Ibn 'Āṣim Ibn 'Umar Ibn al-Khaṭṭāb ; he said : When I grew up, I wanted to acquire knowledge and began to approach the elders of the family of 'Umar individually and ask them : What did you hear from Sālim ? When I approached any one of them, he said to me : Take yourself to Ibn Shihāb who had been associated with him. He ('Ubayd Allāh) said : Ibn Shihāb was in Syria in those days. He added: I met Nāfi' and Allāh made it greatly profitable for me.

I have been informed on the authority of 'Abd al-Razzāq ; he said : Ma'mar informed us ; (he said) : Ṣāliḥ Ibn Kaysān informed me ; he said : al-Zuhri and I were together while we were seeking knowledge. Then we said : Let us take down the *sunnahs*. He (Ṣāliḥ) said : We wrote down what was transmitted from the Prophet, may Allāh bless him. He (Ṣāliḥ) said : Then he (al-Zuhri) said : Let us take down what has been transmitted from the Companions as it is also *sunnah*. He (Ṣāliḥ) said : I said : It is not *sunnah* and we should not write it down. He added Then he wrote and I did not write, so he successed and I lost. He (Ṣāliḥ) said : Ya'qūb Ibn Ibrāhīm Ibn Sa'd said on the authority of his father ; he said : Ibn Shihāb had not surpassed us in knowledge but when we arrived in the *majlis* (class-room), he preceded us and tightenening his mantle around his chest he put questions about any thing he liked while we abstained because of our tender age.

I have been informed on the authority of 'Abd al-Razzāq ; (he said) : Ma'mar informed us on the authority of al-Zuhri ; he said : We disliked committing knowledge to writing till the authorities forced us to write down and then we found that no Muslim prevented us.

I have been informed on the authority of Wuhayb, he on the authority of Ayyub ; [P. 136] he said : I did not see any one possessing more knowledge than al-Zuhri.

I have been informed on the authority of Ḥammād Ibn Zayd, he on the authority of Burd, he on the authority of Makḥūl ; he said : I do not know any one more acquainted with the past practices (سنة ماضية) than al-Zuhri.

I have been informed on the authority of 'Abd al-Razzāq ; he said : I heard Ma'mar ; he said : We were under the impression that we have surpassed al-Zuhri, till when al-Walīd[1] was slain, and books were loaded on beasts of burden and it was said ; It was knowledge of al-Zuhri.

1 The Umayyad Caliph al-Walīd II was murdered in 744 A.C.